

W^O TREATISES, THE FIRST CONCERNING GODS

Certaine performance of his con-
ditional Promises , as
touching the Elect,
or,

A Treatise

Of Gods most free and powersfull Grace.

Lately published without the Au-
thours privity, and printed corruptly, by
the name and title of *Solid Comfort*
for sound Christians.

The second,

Concerning the extent of Christs death
and love, now added to the former.

With an Additionall therunto.

both of them preached at New-Castle upon Tyne first
for the vindication of the Truth of God and
of our Churches doctrine.

But

Fitted for the Eye, by occasion of soime oppo-
sition they found.

By Robert Benison Doctor of D.

L O N D O N .

Printed by E.G. for L.Baskerville at his shop
at the Sugar-Loafe next Temple-Bar in
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21
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TO
The right Worshipfull,
and other my late hearers
in the Town and County of
Newcastle upon
Tyme.

WHAT good at first, by preaching on these two in-
ting arguments was ended by mee, my
arty wish is that you
y now at length re-cap
make use of. The
ormer argument (after
was newly preached)

21
Sept. 10.
17.1629.

I was (upon a complaint made against me, and a convention thereupon) charged to have ready; (though it was never called for yet being then made ready and copies taken at length, without my privity after eleven yeares it came to be published, but with many errours. Now to do my selfe right I corrected the copy and have procured a reprinting of it, and the company of it does nexe the other side

T

atise as like unto it,
respect is, of like na-
ture. 2. of like op-
position, which it found
of like concernment
for you all, who may
make more advisedly,
and some of you with-
out prejudice (I hope
cleverly formerly) consi-
der of the evidence of
what truth of the weighty
No & usefull arguments,
rigidly acknowledge the
completeness of him to-
wards you, who, out of
nd duty and conscience to
ocend, and love to you
and your sou'es (setting
T

2

aside all base and personal respects) hath ever sought your spiritual good; & shall not cease (though now far separated from you,) to promote and procure the same, so commendin these two Treatises to your and the Church's perusal, I rest (as once more specially, so for ever)

Yours and the Church's
servant,

Robert Jenison

From Dantisck,
May, 22. 1641.



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Why? ^{He has done it} ~~He has done it~~

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assured of their Election and
Salvation.

I O H N

The Conference.

As they were walking along,
They came upon a large flock
of birds that were singing.
The birds were all different kinds,
and they were singing in many voices.

As they were walking along,
They came upon a large flock
of birds that were singing.
The birds were all different kinds,
and they were singing in many voices.

L O H N

JOHN 13. 17.

*Happy are yee if yee
doe them.*

SECTION I.



Aving out of this Verse in severall Sermons, already Gaster a generall Land Methodicall deciphering of Happiness, according as the Scriptures speake diversly of it; considered. Of the things to be knowne, and that both

A generall Hint of such points as have been handled out of this Text.

both according to their restraint, onely things revealed, and specification here, namely duties of love and humility; 2. Of our duty and the necessity of knowing them; 3. Of our duty in believing, willing, and affecting the things known; 4. The necessity of practise to be added to knowledge.

Whence we concluded, that true knowledge is not bare knowledge, but such as is accompanied with good and answerable affections and actions.

Wee are now in the 5th and last place to consider of that blessednesse, or at least assurance of *Blessednesse*, which results out of such practise, as a strong motive to excite and stir up to the practise of things knowne, and

and that out of those last words Happy are ye if yee see them. And so from hence to try our knowledge, by our practise and obedience.

Where it would be considered that wee must conceive of doing here, not legally, according to the rigour of the Law; For so should never any man be happy; (And Christ onely performed that perfect obedience to Gods will, and was onely in him;) but Evangelically, according to the equity of the Gospel, and according to a weaker degree of obedience, performed in sincerity, Faith, and constancy, and such as God will graciously accept of in Christ; So that wee may and must also extend

this

Doing
here under-
stood E-
vangelical-
ly, and so
as to be
extended
to Conver-
sion, Faith,
& Repen-
tance, &c.

Gods conditionall promises,

this Doing more largely
as having reference to God
whole will , revealed and
made known unto us.

Now God manifests his
will either by his words or
workes ; By word : 1. On
Command, both Legall and
Evangelicall ; And so no
only obedience, but Faith
Repentance , Conversion
&c. come within the Com-
pass of Gods command
This is his commandement
that we shoule believe on the
Name of his Son Iesus Christ
and love one another , &c.
And this is the worke of
God, that ye believe on him
whom he bath sent.

*Gods will
how mani-
fested.*

*Ish.3. 23.
Job.6. 29.
Isa. 1.16.17*

2. Of Restraint , and
threatning; and so our Do-
ing is indeed our not doing
of evill forbidden , accord-
ing to that, Cease to do
evill

will, learne to doe well.

3. Of Promise ; whether absolute or Conditionall ; so that our obedience and doing according to this word wil be also our Faith, and our keeping , and observing the Conditions, of Repentance, Obedience, &c. Upon which the promises are made.

2. By Worke, and by the vent experimentally according to his word ; which if it be good, then the thing required is our thankfulnesse : if evill, befalling our selves, our Doing is our patient suffring , as wee are taught to pray : *Thy will be done* (which includes also a willing suffring) and to say, the will of the Lord bee done ; if it befall others, our Doing is Fearing, *Ro. 12.12*

The rule of
our doing,
is onely
Gods will
made
knowne.

And our amendment, *Lx.13.9*
Now before I urge the
further necessity of this do-
ing from the motive of hap-
piness in the Text, consi-
der wee briefly from the
words, the rule of our acti-
ons and obedience, which ga-
wee may consider of from
the last word in the Text
auto; *Them.* For wee ther-
are directed to Gods one
Will and to things re-
leld and made knowne up-
to us ; which as wee haue
heard are, according to
their restraint onely thicke
revealed, and which we
are bound (and here sup-
posed) to know ; our Do-
ings must be squared, ac-
cording to the things we
know ; and this *auto;* heart
must answer that *auto;* thing
that our Doings should meet

...ther be scanter, nor larger,
then these things which
dōe made knowne and re-
vealed.

For 1. Wee must doe all
thēe know to be done, other-
wise wee should live in sins
against knowledge and
conscience, and so should
exeeme more damnably and
unexcusably, and be beaten
with more strips:

2. And in Doing we must
not (especially in matters
of Gods worship) doe any
thing but according to that
middle and will of God made
knowne, and that both for
matter and manner : We
must set that onely rule be-
fore us, and make it the
square and Line, the Samp-
ler and the Coppy, accor-
ding to which we must di-
rect and order not only our

I. 2. 12.

Faith, but all our Doing
not following such other
rules as will not warrant
our actions.

Note
1 His secret
will.

Now these Rules are,
The secret will of God,
The will and Example of
others, 3. Our own will and
wisdom.

1. Gods secret will, though
we doe conformably thereto
unto, will not justifie our
actions, either good or bad.
Not good, because they
are not of Faith 3 and so
may say that Gods written
Word, not understood
right, is for the true mean-
ing of it secret to us.
that though we doe accord-
ing to the true meaning
of it, yet doing it with
doubtfull conscience,
not of Faith and certain
knowledge, it is sin to us.

2. Not bad ; for so might Herod and Pontius Pilate, and the people of Israel have beeene excused when they crucified Christ, seeing they were gathered together for to doe whatsoever the hand and counsell of God determined before to be done , to justify our actions from Gods secret will, were too saucy ; Neither must we desperatly live by somat rule , saying : If I be redestinat to Life , live as I list , I shall not misse of Lif ; if not , all my endeavours are gravaine , I cannot alter Gods counsell . Wretched Creature art thou , who so rea- honest ; Dost thou not make Gods secret will thy rule ?

Suppose there were nothing else to stop thy mouth, tell me : how know-

To doe according to that rule, will not justify our actions, either good or bad.

est thou thy selfe to be probated ? Yea, or elected For so thou must needs assume. But I am reprobate Yea, or I am elected ; But when did ever God thee, (if any,) that thou a reprobate ? that concerning particular persons , a secret kept to himself till the event and end declare it ; And no man doth know himselfe elected whilst hee lives so careless and reasons so prophane ! Thy rule then is, believe, repent , &c. And so thou shalt be saved , and happy are yee , if yee doe those things.

³ Not
the will &
command
of others.
Mat. 15.12,
13.15.

2. The will and command of others, will not accuse us, neither must be a rule unto us , as yet *Pilgrim* made it to himselfe, in delivering

overing Christ to the Jewes
to be crucified, saying, What
will yee that I doe unto him ?
&c. And they cryed : Cru-
cify him, Crucify him. So he
delivered him to be cru-
cified.

So Math. 28.18. the Soul-
liers hired for money, did
as they were taught, &c.

The like I may say con-
cerning the Example of o-
ther men, many or great, ill-
or good; Yea of Christ him-
selfe simply , without his
word, see Mat. 23.3. And
Luke 9.5. Will thou that wee-
mand Fire to come downe
from Heaven and consume
them ? even as Elias did.

3. Our owne will and
wisdome , as to say, we will
certainly doe whatsoever
goeth forth out of
our owne mouth , &c. as

Neither
the exam-
ple of o-
thers.

Neither
our owne
will or
wisdom.

*Act. 26. 9.
10. 14.*

Ier. 44. 17. So Paul before his Conversion (as man now in like case) I veri thought with my selfe, that ought to doe many things contrary to the Name of Iesu Nazareth, which thing I al did, &c. And yet so doing he persecuted Christ, and kicked against the pricks.

The things made known to us then, being the rule of our practise, wee are to be excited to live, practise, and doe according to that rule and that the rather, that we thus may get some comfortable testimony, that our knowledge and profession is sound; Yea especially because as here we are told, Happy are we if we doe so.

SECT. 2.

SECTION 2.

But here, 1. It may be objected : of what validity is this motive from blessednesse, or what comfort or encouragement to weldoing can this be, when blessednesse here is promised only upon condition : if ye doe them ? What blessednesse is this , which (seemes) thus to depend on *Iffs* and *Ands* ?

2. It may be asked, whether it be in our power to keepe and performe these Conditions, and indeed to doe these things, seeing its old here required of us ; and if we be not able of ourselves to doe such things, to what end is it that God requires them at our hands,

Two main
doubts
propoun-
ded & an-
swered in
this Tre-
atise.

1.Whether
Gods pro-
mises be
doubtfull,
because
conditio-
nall?

2. Whether
it be in our
power to
keepe the
conditiōs,
and to doe
the things
required.
And if not,
to what
end are
such pre-
ceptis & ex-
hortations.

or exhorts and excites us to the doing of them?

To the former I answer: This Cōdition here seemes indeed to make the Hap-piness of Saints doubtfull, seeing Happine is not here or elsewhere in the Gospell promised, but upon Condition, and that both of our doing (as doing hath been explained already) and of our continuance and per-severance in weldoing.

For the first, if thou doest well, (that is, repenteſt, believest, and becomest sincere,) ſhalt thou not be accepted? Or ſhall there no be a re-mission, ſaid God to Cain? who yet not doing well, found no accep-tation.

1. Concerning the validity of Gods conditionall promises & force of the motives thence to weldoing, &c. Ge. 4.7. I bn 7. 17. Happiness promised

to weldoing. L.u. 13. 9.2 I et. 1. 10. And to conſtant therein. Gal. 6.9.

And

ur, his free & powerfull grace.

And saith our Saviour Christ : If any man will doe his will, hee shall know of thenes Doctrine, &c. And if it beare fruit, well, (thou maist spare full, &c) and if not, then after that thou shalt cut it downe ; and if yee doe these things, yee shall never fall. And for our perseveriance : be not weary of weldoing , for in due season, we shall reappe if we faint not.

But notwithstanding such conditionall promises wee are taught by the same sinfull mouth and pen, that the reaping the blessednesse, the acceptation here, and the Eternall Salvation of Gods people and Elect is not barely doubtfull, either in it selfe, or yet alwayes to them after their effectuall calling.

Yet is not
the Happi-
ness of the
Elect un-
certaine
either in
it selfe.

*2 Thess. 2.
13.*

1. Not in it selfe, seeing it depends not on man barely, but upon another cause and ground ; namely , on Gods eternall and immutable decree of Election; who hath from the beginning chosen them to salvation through sanctification of the Spirit , and belief of the truth. Which two (sanctification and Faith, and so repentance , obedience , and perseverance in them all) as hee requireth them of us , as Conditions and Meanes of Life and Salvation ; so doth hee also promise, and by vertue of his election effect these conditions in us ; as wee shall anon see in the particulars.

2. Not to them , after their effectuall calling; And that the Conditions fore named

Or to them
alwayes
after Con-
version.

named (not of their Election, but) of their Salvation, be fulfilled in them; And, through Gods grace, by them: For so their Election (yea and Salvation unto which they are elected) is also sure to them; For (saith S. Peter) if ye doe these things ye shall never fall, (as wee heard even now.

So that here wee may take notice, that the Scripture speaks of the same things differently, sometimes as required of us, otherwhiles as promised by himselfe; sometimes as duties and as our workes, otherwhiles as blessings and his owne workes; sometimes as the graces required, & the glory promised, may be called the Fruits of the Gospell, and the effects of

How
Gods word
speakes dif-
ferently of
the same
things.

of the Ministry, as the instrument, otherwhiles as effects of his owne eternall decree of Election, and good purpose towards us in Christ; and so sometimes as belonging to the execution of his eternall decree, otherwhiles as belonging to his eternall decree to be executed; sometimes as he is pleased to make them knowne to us in his word and will revealed, shewing what he requires of us, and what is and will be pleasing unto him, otherwhiles as he hath purposed in himselfe from all eternity to worke them; sometimes as in common propounded to all in the Church, otherwhiles as proper to his own peculiar, in whom he will glorify his mercy; And

ence it is that sometimes his promises are propounded with condition, otherwhiles without condition absolutely and independantly.

God knowes who are his, and what he will doe himselfe, and accordingly hee workes all his workes, as depending merely on his owne, most wise, just, gracious, and good will and pleasure, which nothing can or shall hinder, or disappoynct ; And so with reference to his owne counsell and purpose, he speaks absolutely, and as things shall be : Yet for the effecting of his purpose, hee dispenseth things in his word, as he pleaseth by propounding things generally to all promiscuously in the Church

Church, (passing by other
as hee pleaseth) and that
with and under condition
and so as(for ought at least
wee know) they may or
may not be, as the event
also doth declare, and yet di
in regard of his elect one he
all his purposes (and pro
mises) of grace and glory
shall most undoubtedly we
take place, and they shall wh
not misse of that Salvati
on, whereunto (through
Faith and Sanctification
of the Spirit) they were al
elected.

This courst (because we be
see it and doe observe it in the
Scripture) wee must an
conceive God hath thought Con
fittest for the manifesta
tion of his glory, by shew
ing forth his mercy, Justice,
Liberty, and other his attri
butes.

Now

Now if wee understand
and conceive it not so well
as wee would, yet should
wee not by any meanes
question it, or frame
things as we please accor-
ding to our easiest appre-
hension, but rather rest
(denying our owne reason,
or judgement, will,) in that
wee see to bee the course
which God pleaseth to
take.

And this is that which
now wee come particu-
larly to shew and prove
out of his Word, preparing
the way, and endeavour-
ing to make all plaine, by
handling of two maine
Considerations.

Two con-
siderations
for the
clearing of
the first
doubt.

Sect. 3.

SECT. 3.

Gods promises distinguished: some are of the End, or of Happinesse.

Act. 16. 21.

Re. 2. 10.

And these are conditionall.

Psal. 1. 1.

Psal. 119. 11.

2.

Job. 20. 39.

Ro. 4. 7. 8.

Psal. 31. 1.

2. *Mat. 24.*

26.

First, Consider that God promises in Scripture are either of the End, or of the meanes leading to the end.

Now first the promise concerning the End, as especially concerning Salvation and blessednesse, and with Condition, as : Beliefe and thou shalt be saved ; But thou faithfull unto death, and I will give thee a Crowne of Life ; Or because here is mention of blessednesse, this happiness is promised with Condition of Doing and of Evangelicall obedience. Happy are yee if you doe them. So elsewhere upon the condition of obedience negative ; Blessed is the man that walketh not in the coun-

sel.

self of the ungodly , &c.

2. Affirmative : Blessed are the undefiled in the way, who walke in the Law of the Lord. So it is promised upon the condition of Faith ; Blessed are they that have (not seene and yet have) beleaved ; of the pardon of sinne : Blessed are they whose iniquities are forgiven , and whose finnes are covered ; And of perseverance and constancy untill the day of Jesus Christ ; blessed is that servant whome his Lord when he commeth shall finde so doing .

Now these promises being conditionall, all partake not of the End (which is Salvation) because all (partake not of, nor) keepe the condition , none indeed being able of himselfe to keepe any of those conditions ;

ons; It is not in mans power to doe good , to believe Repent, Persevere, as of him selfe,(the prooef of this will follow anon) and God is not now bound to give this power to all, but to whom only he pleaseth.

Some are
of the
Meanes,
and they
are abso-
lute.

2. But now God hath also made promises, which are most free and absolute of giving where and to whom hee pleaseth all the Conditions and Meanes themselves of Life, which he himselfe worketh in us that so by these meanes we might attaine to the End, as Deut.30.6. *The Lord thy God will circumcise thy heart, and the heart of thy seed to love the Lord thy GOD with all thy heart and with all thy soule, that thou mayst live.*

Where

Suffrag.
Britannorū
de s. Antic.
Thes. Heterodoxa.

I.

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l, a
Go
art,
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D,
all
yf
ere
or, his free & powerfull grace.

Where the end promised
s life , which the *Israelites*
shall never attaine, unlesse
this Condition of loving
God were kept ; But God
doth here absolutely pro-
mise, that hee himselfe will
give unto them this Con-
dition, and accordingly wil
circumcise their hearts to
love the Lord.

So, in like manner as we
have heard, God promiseth
Blessednesse, to weldoing,
Faith, Repentance, Per-
severance, &c. which are
also Conditions required
of us ; And this is the tenor
of the Gospell, yet hee also
promiseth to give Faith,
Repentance, power to doe
well, with the act of weldo-
ing, and perseverance, with
all other Meanes and Con-
ditions, and that without
Condition,

Condition, without *If's* and
And's, and absolutely.

So that these Graces and
Meanes of salvation are no in-
gifts given or promised, and no
offred upon Condition but are
absolutely; Gods promise av-
concerning these Meanes of
salvation and blessednesse
as is said, are absolute, and there
are of such gifts and graces as
as which God (seeing our
impotency and inability to
attaine the End without
the meanes, as also to per-
forme the Conditions, and
to use the Meanes as of our
selves , and by our owne
strength and power) doth
promise to performe, or will
enable us to performe. This
will also bee more evident
anon in the particular in-
stances.

S E C T. 4.

But before I further proceed, it will be needfull to indicate what hath beeene thought from such inferences but some mistaking or rather travelling at this Doctrine and difference of the promises, may make, yea have already made ; As if because it is said (as shall be proved anon) that the graces of Faith, repentance, &c. are promised absolutely, without *Iffs* and *Ands*, or without respect to Conditions in man, that therefore a dore is hence opened to *Libertinisme* and *Swenck felidianisme*; whereby the foundations of Christianity are overthrown, in as much as men are thus taught to neglect the hearing of Gods Word and of the Gospell preached.

A digres-
sion fur-
ther clea-
ring, and
justifying
the afore-
said di-
stinction
from the
imputatio-
n of Liberti-
nisme.

preached, not to regard
meekenesse in receiving the
Word and Humility, unto
which grace is promised.
Yea even as they would
have it, the grace of Elec-
tion.

I answer : No such thing
can rightly without wilful
cavilling be inferred hence.

That life
is not pro-
mised but
upon con-
dition,
doth ex-
clude all
neglect of
means.

For first, (not to speak
that none oppose Libertine-
nisme, Familisme, and con-
tempt or neglect of the
meanes of the hearing and
reading of the Gospell
more then those that use
this distinction of the pro-
mises) this very Doctrine
(that the promise of salva-
tion is made upon condi-
tion, and made good to none
(being otherwise capable)
but to those that carefully
use all the meanes ordained

bis free & powerfull grace.

nd appointed to salvati-
n) excludes all carelessness
nd neglect of meanes, one
other, seeing wee teach
en according to the
criptures; That whatsoever
man soweth, that shall bee
up, &c. And that we are
nt to bee weary of weldoing.
Without which constancy
reaping can be expected;
d that wee ought to give
rnest heed to the things wee
are, for how else can we es-
ape if we neglect so great Sal-
vation? &c. This we shall
urther shew and urge in
e Conclusion of all.

Gal.6.7.
8.9.

Heb.2.1.
2.3.

2. concer-
ning the
absolute
promises
of the
meanes.

2 But now chiefly con-
cerning the absolute pro-
mise of giving the meanes
and effecting the Conditi-
ons, on which blessednesse
and Salvation is promised.
I say, i. Seeing salvation

C and

The
meanes
being ma-
ny, must
not be di-
vided.

and blessednesse is the maine end instanced in, and the chiefe end respecting man so that the meanes appointed of God thereunto, being many, are not to bee severred and divided one from another, but to be considered conjoynedly and all together, with relation to the maine end, and that therefore as they are meathes of salvation, (whether they have a nearer connexion with life, as Faith, Repentance, Justification; &c. Or be further off, as the Gospell it selfe, our hearing of it, and commen- and generall grace wrought by them all of them conjoinedly and with respect to their maine end, are promised absolutely, and without condition, though salvation

selfe, as mans chiefe end,
are not promised in the
Gospell, but upon such
conditions:

2 Wee may yet consider
that these same conditions,
which all of them have
their reference to Salvati-
on, as the Meanes thereof,
may yet be compared one
with another; And so some,
regard of such relation,
may be considered as par-
ticular & Meane Ends, and
Effects of some preceding
Visits, which God hath or-
dained as Meanes more im-
mediately of such graces,
and as meanes also more re-
motely of the maine End,
of salvation: so Faith,
Repentance, Holinesse,
Perseverance, which are
meanes of blessednesse and
salvation, and Conditions

Yet they
may and
must be
compared,
& so some
graces
may be
considered
as Ends &
effects of
former &
more com-
mon graces
such as is
the Gospell, &c.

of eternall Life , may be
considered also as the Ends
and effects of other graces
and guifts of God ; and
not given or promised
upon some Condition
which must be used
meanes more immediate
respecting those meane
ends, and which have ref
rence not onely further add
to the maine end , Salvati
on, but more nearly to the
intermidle ends , of Fait
Repentance, &c. For L
gick and nature teache
us, that there is the
and utmost end, which
chiefly intended & ayme
at, unto which all mean
are ordained , and there
an intermidle end: a mai
end, & a meane end, whi
is the Act and instrument
the efficient cause, by whi

Finis ult
mus, ἔχει
τέρος, or
συντηρ
ταῖς, and

one intends to attaine to the
maine and last end.

The former in this busi-
nesse now in hand , is eter-
nall Life , unto which wee
are elected ; The latter are
Faith, and other graces
named, which as they are
meanes of Life and blessed,
so are they effects and
goods intended, which God
workes and intends by the
Gospell and word sent,
preached, and received, or
intended to : So that the
Gospell is the meanes by
which we attaine first to
these graces, and then to
Salvation , by which God
brings us to, and worketh
Faith, (for Faith commeth by
hearing, and hearing by the
word of God,) and so Sancti-
fication ; So saith Christ :
Sanctify them through thy
truth,

Finis in-
termedius
ro finis ad
finem, fine
propter fi-
nem.

Rom. 10. 17
Job 17. 17.
Luke 3. 5.
1 Cor. 10. 4.
5.

truth, thy word is truth. And so Humilitie, for it is God's joyce in and by the Ministry, whereby every mountaine and hill is brought low, &c.

This is one of those weapons, if not chiefe, which doth pulle downe strong holdes, and casteth downe imaginations, and every high thing, which exalteth it selfe against the knowledge of God.

Thus then the Gospell stands a meanes of these and other graces, as the next end thereof, as of Salvation; selfe more remotely; and these graces being considered as the next and more immediate Ends of the Gospell, have their conditions, which must not bee neglected, as the hearing of the

bis free & powerfull grace.

the word, and attending
hereunto, &c. Yet the same
graces of Faith, &c. are to
be considered also, and
chiefly as meanes of eter-
nall Life, and as Conditi-
ons thereof; which there-
fore as meanes of Life and
blessednesse, and as Condi-
tions of the new Covenant
of Life, are promised by
God absolutely and with-
out condition; though as
coordinate & intermidle
links, they depend also (or
narily) on their Meanes
and Conditions.

Thirdly, I say, yet that
whether we speake of the
true beliefe and last end, or of
the meane and middle end,
that it is true which was
dictid: That the promise of
the end, as it is the end, is
with Condition; and the

Yet the
promises
of the end,
whether
maine end
or meane
end, as the
end, are
ever Con-
ditionall.
And the

promises
of the
meanes as
meanes
ever abso-
lute, whe-
ther they
be remote
or nearer.

promise of the Meane
(whether nearer or furthe
off) as meanes is absolut
and without condition ;
that let the Condition
what it will be, whether
the maine end, or meane
midle ends, yet God do
both freely promise, and
freely give and effect it
and that whether it have
more necessary and infal-
lible connexion with i
end, as true Faith, Remi-
ssion & Sanctification have
or doubtfull onely and un-
certaine (in regard of us)
the preaching of the Go-
pell) by which yet all ad-
each are not converted
which yet in regard of
Gods Elect, and of his
chiefe intent in sending it
is made effectuall by God
and so promised without
condition. Fourthly

Fourthly, then I avow concerning the Gospell, the hearing, and receiving of which, (as also concerning all such things as may be called more remote meanes of life, or conditions of Faith, which hearing is of Remission, which Confession is ; it is of more grace, which Humanity is, &c.) that it (as infarre these other) is both freely promised, and freely given, both in regard of the outward means, and of the inward work and effect of it.

¶ 1 The Gospell and outward meanes are freely and absolutely promised (even Christ himselfe the blessed Seed, Gen. 3. 15.) and him the calling of us Gentiles, that partake of it. In the last God gives the mountaine of the houres House shall be established

The Gospell it selfe is absolutely.

Rom. 10. 17

1 Joh. 1. 9.

James 2. 6

[¶] Promised.

I^{sa}.2,2,3.I^{sa}.42,6,7
C^o 49,5,
6,5.
I^{sa}.66,18.
19. 20.Freely gi-
ven both
for the out-
ward mi-
nistry.Rom.10,14
15.

in the top of the Mountaines; and all Nations shall flow unto it, &c. So Christ is promised to be given for a Covenant of the people: For a light to the Gentiles, to open the blinde eyes, &c. I will gather all Nations and Tongues, and they shall come and see my glory; and I will set a signe among them; and they shall bring all your brethren for an offspring unto the Lord out of all Nations, &c.

Secondly, the Gospel and the preaching thereto is freely given of God and sent, without which, how should men come to Faith or calling upon God, or yet any other grace? For he shall they call on him in what they have not beleaved? & how shall they believe in him, whom they have not heard?

his free & powerfull grace.

And how shall they heare without a preacher? and how shall they preach, except they bee sent?

Therefore saith our Saviour to his Apostles : Goe and teach all Nations, &c. And goe ye into all the World, and preach the Gospell to every creature.

Yet this is done, both freely (in regard of the first moving cause, God's onely compassion and love,) and with choyce, in regard of the Nations, to which in their severall and fit times the Gospell is sent, not to each Nation at once, and some scarce at all: Yet whosoever they are that at any time enjoy the Gospell by outward meanes, they receive them from the free mercies and goodness of God,

Mat. 28, 19

20.

Marc. 16,
15.

Which is directed by speciall choyce, and sent to some, not to all.

God, they were not more worthy then others ; Neither is it because God did foresee they would profit by the Gospell more then the others. Why was it then sent and preached first to *Israel*, a gainsaying people (otherwise then for their further conviction,) & next to the *Tyrians* and *Sydonians*, who (it like might) works, which were wrought to confirme the Gospel had beene done among them which were done at *Corazin* and *Bethsaida* would have repented long agoe ; Which yet *Israel* did not.

But this is from Gods free choyce, who (according to his wise and just Counse) sendeth it to this or that place (where he hath most people)

Matt. 10.
21.

Act. 18. 9,
10.

people, at least some, to call and gather by it) and purposelie as hee pleaseth, will not, (or will not as yet) have it come to some other people.

Thus when *Paul* and *Sylos* had gone throughout *Phrygia*, and the region of *Gallatia*, (preaching the Go-spell,) they were forbidden of the holy Ghost to preach the Word in *Asia*; after they were come to *Misia*, they assayed to goe into *Bithinia*, but the Spirit suffered them not.

3 Among those, whither the Gospel is sent, God giveth grace effectually to receive, and with meeke, humble, and good hearts, to entertaine it, not to all, but to whom he pleaseth. Thus among those that heard

Act. 16.6

7.

And for
th' inwal
work & o-
wer of i

Act. 16.14

heard Paul preach at Philip-
pi, its noted (onely) of Li-
dia, that the Lord opened
her heart, that she attended
unto the things which were
spoken of Paul.

And who are called ef-
fectually (as being vessels
of mercy, which God had
afore prepared unto glory,)
not all Jewes, not all Gen-
tiles, but us, saith Paul,
whom he hath called of
the Jewes and of the Gen-
tiles, and not of the Jewes
only, but also of the Gen-
tiles.

Rom. 9.23.

+

Therefore the Light of
the Gospell, and saving re-
velation of the mystery of
it, and the giving of wise-
dome by it is made to bee
the gift of Gods free grace
by Christ: In whom we have
redemption through his blood,

the

Eph. 1.7, 8,
9.

Mat. 11. 25,
26.

Lk. 8.15.
Jn. 1.17

be forgiuenesse of sinnes, according to the riches of his grace, wherein he hath abounded towards us in all wisdome and prudencie, having made knowne to us the mystery of his will, according to his good pleasure, which he hath purposed in himselfe, &c. So, I thank thee, Oh Father, saith Christ, because thou hast bid these things from the wise and prudent, and hast revealed them to Babes ; Even so Father, for so it seemed good in thy sight.

Now if Gods Word prove fruitfull, and the effect of it shew it selfe onely in those who receive and heare it in an honest and good heart. I would aske from whom is this good heart ? Is it not from him from whom is every good guift, and every perfect guift, &c. ? We

What God
requires as
a Condition, he al-
so workes
in the E-
le&.

*Medita-
tus im-
media, &
uidis
mediorum.*

Wee conclude then this digression (occasioned by an unjust cavill) and say, that though Gods promise of Salvation, yea and of Faith, and other graces, wrought ordinarily by the ministry, bee propounded with Condition, yet the Conditions themselves and the Meanes of Salvation whether more immediate as our effectuall calling, Repentance, Faith, regeneration, justification, &c. or mediate and remote, are both promised and effected in us, without Condition, as being not made to depend upon man, either for the giving or the working and effecting of them in him, and so for other like particulars; God promiseth forgivenesse of sinne, to such

such as doe confesse, forsake, and repent thereof ; but who giveth repentence, &c. doth not God ? *Ezek. 36. 26. 31.* and *Zach. 12. 10.* God requires our prayers, and will scarce give us any good thing, unlesse we ask it, *Matt. 7. 7.* Aske and it shall be given you ; And *Ezek. 36.* after a most free and gracious promise made by God of working all grace in our hearts, and giving both Spirituall and Temporall Blessings. *Vers. 25. 26. and 27. &c.* Yet thus saith the Lord : *I will yet for this be enquired of by the house of Israel to do it for them.* But who gives this gift of prayer ? onely hee that gives faith, out of which prayer flowes, onely God by his Spirit ; *Zach. 12. 10. Rom. 8.*

As Confession.
1 Job. 1. 9

Prayer.
Rom. 10. 14.
& *8. 26.*

26. We know not what we
should pray for as we ought; but
the spirit it selfe maketh inter-
cession for us, &c.

Lastly, God gives grace to
the humble ; that is, more
grace, *James* 4. 6. But who
gives the grace of Humili-
ty ? Doth not the Spirit
Gal. 5. 22. Of which more
afterwards.

I say then of all these
though God promise no
good things to his Church
but upon Conditions, and
in the use of Meanes, which
to neglect, and yet to ex-
pect the end, were presump-
tion and to tempt God, yea such
to come short of it, yet God will
freely and absolutely pro-
miseth to give, and make all
effectuall the Conditions
and Meanes themselves.

Let this suffice for the So-

Humility.

Heb. 4. 1. 2.

pre-

or, his free & powerfull grace.

present, till wee make it
more evident anon.

SECTION. 5.

To proceed: these promises of the meanes, and of fulfilling the conditions in this, depend upon Gods decree and Election, which is not conditionall, though His word be. His order in electing us to life is not the same which hee observeth in promising and giving us life; He promiseth it upon condition, and gives it not upon performance of such Condition; But hee must not therefore bee thought to elect us conditionally, or upon the forethought of such conditions brought in us, or by us. To teach (which yet some teach)

These promises concerning the meanes depend on Gods election.

Which his election is not conditionall.

teach) that God is so to be conceived to decree, as doth execute his decree were to invert the order of things.

Armin.
contra Iun.
proposit. 19

Though
his Word
be.

Indeed in the execution and in the Gospell, he will have no man to attainet his end without the meanes and without such conditions as hee requireth, yea he may and doth require all ; (which is one reason why the promises are, they should bee, propounded in Scripture, and the Gospell preached, generally and promiscuously to all in the Church;) also God hath also so decreed to bring men to Salvacion by such meanes ; But this is not the whole and entire decree of God which implies his predication.

of certaine singular
and definite persons, who
are knowne to God, and se-
vered from others by the
Decree of his election,
whereby he hath absolute-
and onely according to
his owne counsell chosen
them to Salvation ; unto
which yet he (for the exe-
cution of his Decree) will
require them by meanes, and
easly the observation of such
Conditions, as he will pro-
ound and require in the
Gospell, on the perfor-
mance of which hee promi-
seth this salvation to all in
the Church, but worketh
them onely in his Elect.
Concerning which Election
we thus read : *Many are cal-
led, but few are chosen. And
the foundation of God standeth
sure, having this Scale, the
Lord*

Mat 20. 6

*2 Tim. 2.19
Rom. 11.5*

Lord knoweth them that are his ; And so wee are told of Remnant according to the election of Grace.

Otherwise (if God's Election were onely conditionall) it might so fall out that all might bee reprobated, that his Church might faile on earth, yea and Christ should be no certain Head, as having no certain members assignd unto him.

But God in the matter of our Salvation doth also ut his absolute will in bringing his Elect to the end appointed, powerfully and most infallibly.

Luke 12:32.

Christ saith, it is your Fathers good pleasure to give you a Kingdome ; and you have not chosen me, but I have chosen you.

This

This could not be true,
Gods will were in this
one only conditionall. For
though God in his word
promiseth life and blessed-
ness under condition of
our faith and Holiness, yet he
obligates nothing under any
nig houtfull or uncertainie
as condition.

God in his word tells us
what wee shold doe, and
how wee may hope to at-
taine to salvation, & to asse-
urance of our Election; but
in his decree he sets downe
what he himselfe will doe,
according to which hee
workes and effects that
grace in his Elect, which he
requires of them (yea of
reall) leaving others in his
and Justice, to their owne hard-
nesse.

SECT. 5.

Yet first,
God
mocks
none in
his Word.

Gen. 4.7.

YEt first hee doth not mock such as doe notwithstanding their owne oblidgacionie or inability keepe the conditions ; But most certainly if they doe keep any doe that which is required (as once they were able to have obeyed God in his hardest command, and still stand bound so to doe) then shall undoubtedly bee salvation ; therefore was it said unto even to Cain : *If thou do well, shalt thou not be accepted?* Gods promises of life are conditionall.

Yea in such command God doth not delude, but reprove and convince such men of unbelief, and that in his Justice.

And

And secondly, neither are the decree and Word of God contrary or repugnant one to other, but onely subordinate. God makes his word subservient to his decree, & reveales so much of his owne counsell and purpose, and in that manner as hee pleaseth, and so may best serve his owne ends, which if wee cannot see by his Word, yet must we not search, much lessie [sic] barrel, with God thereabout, or frame his decrees according to our own con-sents.

God in commanding divers at mens hands, hath sometimes other ends, then obedience, (though that surely bee the thing which we are to looke unto, as required of us, in and by his word)

His Word
and decree
are not
contrary
one to ano-
ther.

Gen. 22. 2.

word,) his precepts are also sometimes for tryall, as the commandement given to *Abraham*, of Sacrificing his Sonne.

Sometimes for Conviction, whereby he intends to convince his Creature of his disobedience, yea of his owne inability, &c. as bidding *Pharaoh*, let the people goe.

Exod. 8. 1

These Ends hee keeps secret to himselfe, (as they may respect this or that particular person,) and therefore though his precept seeme to crosse his secret pleasure & purpose (which the event declareth at length what it was,) yet alwaies our ignorāce must not cause us quarrell with God, but Faith should reconcile the seeming contrarietie.

The like is true in Gods promises and threats where the exceptions and Conditions are often concealed and kept secret to God himselfe. If God then reveales part of his will and conceales part, this is neither to contradict himselfe, nor to deale doubly and deceitfully with his Creature. He speakes not one thing and meanes another ; but speaks that which concerneth us to take notice of, & conceales that which hee will doe himselfe, and which hee hath absolutely sett downe with himselfe, specially concerning the salvation of those whom by mercy he will save , and by time effectuall call ; and the just desertion of those whom hee in justice will

See who list
Dr. Cras-
hanborpes
Sermon of
prædestina-
tion, pag.
15, 16.

Gods Conditionall promises,

leave in the masse of perdi-
tion, and therefore not give
his grace effectually unto
them: I may therefore say
the Conditionall part of the
Gods will is set downe in his
word; But what he hath
set downe absolutely, and
whom in particular he will
save, and imprint Faith and
Holinesse in their heartes,
he hath reserved to his will
selfe, (as not being bound
to reveale it till the even-
shew it,) onely that there
such an absolute will of
God, is revealed, as we
have already shewed.

SECT. 7.

SO that now, though
regard of the word and
worke of the minister
things may goe with

and Ands, and that the conditions in regard of man whose actions proceeding from judgement , and having their beginning from without his will, are voluntary) may, or may not be done or performed; Yet as they are Gods workes (though required of us) and effects of his Election, (who changeth without violence our wills) hee speakes of them without If's, and promiseth them absolutely; yea and accordingly worketh and effecteth them himselfe.

And so againe things may remaine in themselves indifferent, to fall out this way or that way, notwithstanding Gods decree or working infallibly this or that.

The certainty of Gods

D 3 decree

Gods decree doth not take away the consent & liberty of mans will.

*Sedicit ad
ratibam
voluntarii
scientie
& voluntario
committatur, Greg.
Armin. lib.
2. dist. 29.
in fine.*

decree doth not abolish the consent of mans will, but rather order it, and mildly incline or draw it forth mans freedome of will may well stand, with that necessarie which is of infallibility, or of consequence, and mans actions may bee free though otherwise in respect of Gods will they bee of unchangeable necessity.

Gods decree takes not away all possibility to the contrary event, but only the contrary event it selfe as his decree before all worlds, that at this time I should preach in this place on this argument, at this time did not take from me ever since, all possibility of not preaching at this time; (for I might have beene absent, or otherwise determined;

mined;) But it tooke from
me the actuall not prea-
ching at this time.

I doe this certainly and
infallibly, but yet freely;
Gods decree takes from me
the contrary event; so that
(in sensu composito) these
two cannot stand together,
God hath decreed that at
this moment, I should bee
preaching these things; and
I doe not at this moment,
preach these things;
But (in sensu diviso) these two
may consist together;
God decreed that I should
preach these things at this
moment, and I had power
not to preach these things
at this moment if I had
pleased.

Now if this sound harsh

D 4 to

*Prescienia
Dei falli
non potest.*

The se-
cond consi-
deration
making
good the
former.

to any, let it be considered the like inconveniencie would follow upon God's bare prescience, (which none denyes,) and his prudence may as well hence be denied as his prædictions; Seeing Gods prescience is as infallible as his Decree is immutable. And thus much for the first consideration.

SECT. 8.

2 **W**E may now condly consider, that in Gods new Covenant of Grace, the condition required of us, is also part of Gods Covenant and promise made unto us. So that this is one maine difference betweene the Law (strictly taken according

ding to the Condition of
workes,) and the Gospell
preached both before and
after the death of Christ,
that the Law promiseth
Life, and requires perfect
obedience, but neither pro-
miseth nor gives power to
performe what it requires ;
it leaves a man wholly to
imselfe, and to his owne
ower.

But the Gospell and new
covenant promiseth the
same life upon new and o-
ther conditions, no lesse (I
speake) hard in themselves
and impossible to us to per-
forme aright by our owne
strength then the other, and
that is upon condition of
Faith, Repentance, Holi-
nesse, and Perseverance in
small ; Yet so as that it
both promiseth and gives

The condi-
tions re-
quired of
us, are also
part of
Gods Co-
venant and
promise
made unto
us.

Difference
betweene
the Law
and the
Gospell.

power to keepe and performe the Conditions (this latter depending on Gods Election) in which regard it is said, that the law made nothing perfect, but the bringing in of a better hope did, and that Christ is the Mediatour of a better Covenant, which is established upon better promises , And why better? But because what the Law could not doe, in that it was weake, through the flesh. It is done by the Law of the Spirit of Life in Christ Jesus , what if us God sent, &c.

*Heb. 7.19
and 8.6.
Rom. 8.2.3*

The first Covenant is said to be faulty, yet notwithstanding it selfe, for saith the Scripture, the Lord finding faulte with them, (not with us barely) saith, the day will come when I will make a new Covenant with them.

hour

Heb.8.7, 8
9, 10, 11,
&c.

house of Israel & Indah ; not according to the Covenant which I made with their Fathers, because they continued not in my Covenant (lo, there is the fault of it) I regarded them not , saith the Lord ; For this is the Covenant that will make with the House of Israell, after those dayes, saith the Lord ; I will put my Lawes into their minde , and write them in their hearts, &c.

Thus God promiseth to doe for us what he requires of us : At least hee requires the Fact (or act) of us , and he promiseth the ability, or other indeed he promiseth to effecteth the act also, he promiseth both, to write these Lawes in our hearts, and to laye all our workes for us ; as akiricularly, not onely power to beleeve, but the ve-

Pbil. 1:29.

ry act of beleeving, no
onely to posse Credere, but
according to that to perswade
unto you it is given to be
leieve on him, and not onely to
believe on him (Christ) but
also to suffer for his sake. So
not onely the power, ability,
and will to doe good
but the will, power & desire
too ; For it is God that
worketh in you, saith Paul, both
will and to doe.

SECT. 9.

What God
requires, he
both pro-
mifeth and
worketh in
the Elect.

Now all that is said
both in the former
and in this latter Consideration,
will better & more
fully appeare by particular
instances and proofes, God
promising Blessednesse
Salvation by Christ ; It
quires some Conditiones

us, yet, 2. hee promiseth to worke and effect the said Conditions in us ; and 3. he doth also indeed worke the same, and that by vertue of his new Covenant, wee will instance in some principall graces.

I Faith God (promising Salvation and Happinesse) doth first require Faith ; as the Condition ; and so promiseth life upon that Condition. and that with an If, (as in my Text) saying : If thou shalt confesse with thy mouth the Lord Iesus, "and if thou shalt beleeve "in thine heart that God "hath raised him from the "dead, thou shalt be saved. "So elsewhere, If thou canst "beleeve , all things are "possible to him that be- "leeveth. So also Job. 3.
" 16. &

This is shewed in divers graces, as in Faith.
Which God Rom. 10.9.
requires Mark 9.23

" 16, & Act. 16. 30. 31. Be
"leeve on the Lord Jesu
"Christ, and thou shalt bee
saved.

2. Yet God also doth
promise Faith ; For is not
Faith one of those lawes,
which God hath promised
to put into our hearts? By his
knowledge shall my righteous
servant justifie many ; That
is, by the knowledge of
him, by which knowledge
is meant faith, or at least such
a knowledge as is not with-
out Faith, which is also pro-
mised elsewhere, they shall
all know me, of which know-
ledge that is true, this is life
eternall, that they might know
thee the onely true God, and
Jesus Christ whom thou hast
sent.

Yea 3. Hee worketh it
both for habit and for act.

So

Promiseth
Ier. 31. 33.
Isa. 53. 11.

Ier. 31. 34.
Job. 17. 3.
Worketh.
Eph. 2. 8.
Phil. 2. 13.

So we read, by grace yee are saved through Faith, and that not of your selves ; For it is the gift of God, and as wee heard, unto you it is given (not onely) to beleieve on him, &c.

S E C T. 10.

2. **R**emission of sinnes, which God requires wee should seeke after, Luke 11. 4. and without which (wee know) no Salvation, no blessednesse, for as blessednesse is made to belong to such Rom. 4. 7,8. So we know that there can be no blessednes, no salvation, without it. Know ye not that no unrighteous (that is, such as are not washed and justified,) shall inherit the Kingdome of God, and to dye in our sinnes, is threatened.

Remission
of sinnes
which re-
quires we
should seek
I Cor. 6.9.
with 11.
Job. 8.24.

threatned: if we believe not
It then hath God appointed
as a meanes of life.

2 Promiseth.
Icr. 31. 34.

3 Worketh.
Iſ. 43. 35.

Micah. 7. 18
19.

Acts 5. 31.

2. God promiseth it, saying, *I will forgive their iniquities, and I will remeber their sinne no more. And this is my Covenant unto them, when I shall take away their sinnes.*

3. He also worketh it; even I am he, that blotteth out thy transgressions for min owne sake, and I will not remember thy sins. And who is a God like unto ihee, that pardoneth iniquity, &c. He will subdue our iniquities, &c. And of Christ, it is said: Him hath God exalted with his right hand, to be a Prince, and a Saviour, for to give Repentance to Israel and forgiveness of sins.

SECT. II.

or, bis free & powerfull grace.

SECT. II.

¶ And so for Repentance. God requires it, as without which no man liveth eternall life, Luke 13. 3. Except you repented yee shall all likewise perish ; God promiseth life unto it, and upon condition of it with an *Iff* : If the wicked will turne from all his sinnes that he hath committed, and keepe all my Statutes, and doe that which is lawfull & right, he shall surely live; he shal not dye ; And , if thou wilt returne Oh *Israel*, saith the Lord , returne unto me; and, if thou wilt put away thine abominations out of my sight, then shalt thou not remove. So Mat. 3:2. 8.

3. Repen-
tance
which God
requires.
Ezek. 18.
21.
Jer. 4. 1.

2. Yet

Promiseth.

Zach. 12. 10

Worketh.

Acts 11.
18.

„ 2. Yet the same God
 „ doth promise it, saying,
 „ wil poure upon the house
 „ of David, and upon the
 „ inhabitants of Jerusalem,
 „ the Spirit of Grace and
 „ of Supplications, and they
 „ shall looke upon me,
 „ whom they have pierced,
 „ and they shall mourne for
 „ him as one mourneth for
 „ his onely son, and shall
 „ in bitternesse for him,
 „ one that is in bitternesse
 „ for his first borne.

3. Yea he also worketh
 hee gives it as is now shewed
 „ out of Acts. 5.31. and else
 „ where : Then bath God
 „ also to the Gentiles gra-
 „ ted repentance unto life
 „ and it is preached in his
 „ name. Luke 24.47. that
 „ by his power, Acts 3.12. So
 that he both appointeth

isick his free & powerfull grace.

71

Good, to be preached, and
works it by preaching.

SECT. 12.

SO for new Obedience,
and walking in the
ways of God in all since-
ness and holiness, without
which no man shal see God,
1 Cor. 12. 14.

4. New
obedience
which God
requires.

,, 1. God requires it in
his Covenant: Walke be-
fore me, and be thou per-
fect, or upright and sin-
cere; So we are buried
with Christ by Baptisme
unto death, that like as
Christ was raised up from
the dead by the glory of
the Father, even so also
we should walke in new-
nesse of life.

*Gen. 17.1.
Rom. 6.3.4.*

,, 2. Yet God promiseth
this, saying: This shall be
,, the

Promiseth

Ier. 31.33.
Ezek. 36.26
72.

„ the Covenant that I will
„ make with the House of
„ Israel, after those days,
„ saith the Lord, I will put
„ my Law in their inward
„ parts and I will write it
„ in their hearts, &c. And
„ elsewhere, I will put my
„ Spirit within you , and
„ cause you to walke in my
„ Statutes.

Worketh.

3. Yea he performes it unto us, (and for us) according to that: Thou hast wrought all our workes in us (or for us) *Isa. 26.12.* causing us indeed to walke in his Statutes, and to bring forth good Fruit ; For , saith Christ : As the branch cannot beare Fruit of it selfe , except it abide in the vine; No more can ye , except ye abide in me; I am the vine , ye are the branches.

Iohn 15.4.
3.

branches ; He that abideth in me, and I in him, the same bringeth forth much Fruit, for without me ye can doe nothing.

SECT. 13.

SO, for Perseverance
and Constancy without
at which no Crowne, no
ward ; **R.** God requires
as a Condition of Life
and Happiness ; be thou
Faithfull unto the death,
and I will give thee
Crowne of life, *Rev. 2.10.*
In due season wee shall
reape if we faint not. And
Christ is said to reconcile
us : that he might present
us holy and unblamable,
and unproveable in his
sight, (especially) at the
day of judgment, if faith
,, the

Persever-
ance which
God re-
quires.
Gal 6.9.

*Col. i. 22.
23.
John 15.6,
7.*

„ the Apostle) ye continue to
 „ in the Faith, grounded, &
 „ and settled, and be not
 „ moved away from the
 „ hope of the Gospell, &c.
 „ And elsewhere saith he
 „ Christ: if a man abide
 „ in me, he is cast forth now
 „ &c. And, if ye abide
 „ in me, and my words abide
 „ in you, ye shall aske what
 „ yee will, and it shall be
 „ done unto you.

Promiseth.

Ier 3.2.40.

2. He yet promiseth
 „ to the great comfort of
 „ people saying : I will
 „ make an everlasting Co-
 „ venant with them , that
 „ will not turne away from
 „ them to doe them good
 „ but I will put my feare
 „ their heart, that they shall
 „ not depart from mee
 „ so God will neither turne
 „ from us, nor suffer us

to turne from him, though
others fall away, and erre
concerning the truth, as did
Hymenes and *Philetus*; ne-
erthelesse saith th' Apostle,
the foundation of the Lord
remaines sure, (or steady)
leaving this Seale : The Lord
knoweth who are his. No
temptation shall finally pre-
vail against such ; For God
is faithful, who will not suffer
you to be Tempted above that
where you are able, but will with the
same temptation also make a way
of escape, that ye may be able
to beare it. Yea when such
as trust in God, are ready
to yeeld (as *Jeremy* ; who
because Gods Word was
made a reproach to him,
and he was had in derision
dayly, said he would no
longer make mention of
him, nor speake any more
in

2 Tim. 2.
18, 19.

1 Cor. 10.
13.

Jeremy 10,
8, 9.

Salme 125.
3

John 4. 14.

Worke
Phil. 1.6.
Heb. 12.2.

in his name,) yet God word and Spirit quicken them up againe, as they do him ; Yea God hath said, and promised : The reward of the wicked shall rest upon the Lot of the righteous, least the righteous put forth their hands unto iniquity.

And so Christ hath promised the continuance, and abode of his grace and holy Spirit ; saying : The Water that I shall give him, shall in him a Well of Water, springing up into everlasting Life. See also *John 14.16.17.* and *1. Job. 2.27.* and *3. 9.*

3. He accordingly worketh it ; beginning and perfecting his owne worke ; *He which hath begunne a good worke in you, will performe it, untill the day of Judgment of Christ.*

Christ. This Jesus Christ is
called the authour (or be-
ginner) and also the fi-
ther of our Faith ; Yea
as he speakes most com-
mertably : *All that the Father
giveth mee, shall come unto
me, and him that cometh to
me I will in no wise cast out.*

John 6. 37.

SECT. 14.

He like I may say for all
other Graces (unto
which Life is promised)
and works all, as the feare
of God; *Ier. 32. 40.* Know-
ledge of God, which is re-
quired, as in the Text : *if
ye know these things, ye
will be blessed.* *Ier. 31. 34.* Given Mat.
27, 28. So for humility &
meekenesse, which makes
men blessed; *Blessed
are the meeke ; Mat. 5. 5.*
It is required, and Gods

So in other
graces : As
more espe-
cially, hu-
mility and
meekenesse
which God
requireth:

James 2. 6.

1 Pet. 5. 5, 6

promises are made to
God giveth grace (i. mo
grace) to the humble. A
„ elsewhere : Humble yo
„ selves therefore under
„ mighty hand of God,
„ hee may exalt you in
„ time. And see Isa. 57.
„ and 66.2. Mat. 18.3.

Promis'd
Isa. 11.6 &
65.25,

„ 2. It is promised : T
„ Wolf shall dwell with
„ Lamb, and the Leop
„ shall lye downe with
„ Kidd ; and the Calf
„ the yong Lyon, and
„ Fatling together; Yea
a little Child shall lead
them; (thus shal the stout
bee brought downe by
Ministry and Minister
(otherwise but weake
dren , in comparison
those who are humbled
their Ministry.)

3. Yet it is Gods Wo

Worketh.

and gift, as are all good things else: Every good and very perfect gift is from above; &c. Now if it be not perfect gift, yet its a good gift, and therefore from the Father of Lights, and given from without; being a good giving, yea a good gift; its not called a habit, if we had it of our selves, and from our owne industry, as Philosophy calls ver-selves, which it ascribes to mans own power.

so generally it is said (and will may most truly be applied to this differencing grace) Humility, as some would make it) who maketh thee differ from another? and what hast thou that thou didst receive? And for this meeknesse the Apostle makes it with love, joy,

James 1.17.

σῶτερος, σω-
μάτιον, not
εἴσις.

1 Cor. 4.7.

1 Pet. 5.6.

Phil. 4. 12.

Verse. 13

peace, long suffring, gentes, goodnes, Faith and reperance, a fruit of Gods ving and Sanctifying Sp[irit] (as these graces are oppofit to the workes of the flesh Gal. 5. 22. 23. Yea it is me the worke of Gods mighty Hand, and a gift of Gods power, (not of mans) when *Paul* saith, I know how to be abased, than how to carry my selfe, humbly, and meeekely, under Gods Hand : When I am want, when I am hungry, suffer need, this is no other effect then that, 1 Peters Humble your selves under the mighty Hand of God.

But could *Paul* doe of himselfe; No, therfore he addes concerning the same (and by occasion of concerning all things)

les,) saying : *I can doe all things through Christ that strengthens me. Nay I wil add, his meekenesse and humility is a grace flowing from election, (not preceding going before it,) which therefore we as the Elect of God are bid to put on with other graces ; For so Paul put therefore as the Elect of God holy and beloved bow his mercy, kindnesse, humblenesse of minde, meekenesse, &c. And so wee will conclude this point, and say, that not only humility and those graces mentioned , even wout of Col. 3. 12. 13. but all other gifts, graces, and blessings (which have, and so farre as they have necessary connexion, with eternall life , as being necessary meanes and cond-*

Col. 3. 12.
TWELFTH
SACRIST.

Yea all
graces gi-
ven us in
time, are
according
to Gods
Election
of us be-
fore time.

Eph. 1. 3, 4.
John 15. 16.

Gods conditionall promises

tions of life, &c.) which doe come to us, and are given to us in time, are according to Gods Election of us before time, as it is said, Eph. 1. 3, 4. That God hath blessed us with all spiritual blessings in Heaven places in Christ, (I. with Faith, Justification, Sanctification, Adoption, Saving Knowledge, &c.) according as he hath chosen us in him before the foundation of the World, that we should be holy and without blame before him in love; Particularly; ability to doe good, and to bring forth good Fruit constantly; For so saith our Saviour: Yee have not chosen mee, but I have chosen you, and ordained you that you should goe, and bring forth Fruit, and that

, that your Fruit should
remaine.

Hence we are said to be
ordestinated, according
to the purpose of him, who
worketh all things according
to the counsell of his own will,
and thus God fulfills all the
good pleasure of his good-
nesse, and the worke of
Faith with power. For it
is God (saith Paul) which
worketh in you, both to will
and to doe of his good plea-
sure.

Eph. 1. 11.

2 Thes. 1. 11.

Phil. 2. 13.

SECT. 15.

AND this leads the way
to (and in part resolves)
the second Objection or
question propounded, whe-
ther it be in our powet to
performe what God com-
mands and exhorts to, and

The sec-
ond main
doubt re-
solved and
it first
viewed.

Yea all
graces gi-
ven us in
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to Gods
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fore time.
Eph. 1. 3, 4.
John 15. 16.

Gods conditionall promises

tions of life, &c.) which
doe come to us, and are given
to us in time, are according
to Gods Election of us before time, as it is
said, *Eph. 1. 3, 4.* That God
hath blessed us with all spiritual
small blessings in Heaven
places in Christ, (i. with
Faith, Justification, Sanctifi-
cation, Adoption, Savin-
Knowledge, &c.) according
as he hath chosen us in him
before the foundation of the
World, that we should be holy
and without blame before him
in love; Particularly; abi-
lity to doe good, and to
bring forth good Fruit
constantly; For so saith our
Saviour: Yee have not
chosen mee, but I have
chosen you, and ordained
you that you should go
and bring forth Fruit, and

, that your Fruit should
remaine.

Hence we are said to be
predestinated , according
to the purpose of him, who
worketh all things according
to the counsell of his own will,
and thus God fulfills all the
good pleasure of his good-
nesse , and the worke of
Faith with power. For it
is God (saith Paul) which
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and to doe of his good plea-
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The se-
cond main
doubt re-
solved and
it first
viewed.

it not, whether such commands and exhortations be in vaine, or no. Seeing then this blessednesse here is urged as a motive to weldoing; It would (a little further) be considered whether the doing of these things (such as is named) be in our power or no: and whether such bare motives, be enough to enable us hereunto, and to cause us to doe that which is our duty in believing, Converting, Obeying, and Persevering? It may seem to be in our power thus to doe, seeing the doing of these things is ascribed to all us: *Happy are yee if yee do them.*

That it is not in mas power as of himselfe to

Ianswer: No, iis not in the our power to doe such things as yet God requireth

doe well,
and Con-
vert, &c.

of us by way of command and exhortation : hee requires , That wee „should believe in God, „and in Christ, and that we „love one another, *I John* „3.23. That we turne unto him; *Ioel* 2.12,13. *Iere.* „4. 1. That wee mortifie „the flesh *Col.3.5.* That we „cease to doe evill, and „learne to doe well, *Isa.1.* „16,17. and that we worke „out our Salvation, *Phil.2.* „12. But yet wee have no power as of our selves to doe any of these things ; where yee see I speake not of actions civill , or moral only, according to man; Concerning which, though the bare doing of them be in the power of mans will ; yet to doe them well in respect of all circumstances

E 5 required,

1 Cor. 10.
31.

required , especially in regard of the end Gods glory (seeing all things, even our eating , sleeping , recreations must be done to that end (it may be doubted whether that they may be without sinne , and accepted of God, more then common providence and generall assistance be not required.

What
power hee
hath in
civill
Actions.

Thus I may grant, it is in mans power to goe to Church, or not, and when the Bell rings to a Sermon or Service, whether he will repaire to the Church upon that Summons , or goe to a Taverne, or walke in the Fields, taking his going to the place of Gods worship or Temple , as a meere naturall action, and as it may bee a removall from one

place

place to another ; But to
goe to the Church, as to the
Church, that is, to that place
where God hath appointed
us to meeete him , to heare
our prayers, and to give us
instructions and directions
for the health of our Soules,
and to goe w^t a desire,
hope, and intent thus to be
instrusted, and to get good.
This I say must come from
more speciall grace ; So
that if two or more being
together, one of them when
the Bell alike calls and
summons all , should leave
the Company , and goe to
Church, as to Gods Heuse,
(as it is said) this must pro-
ceed from more then his
owne naturall power of
will, even from such spe-
ciall grace as was denied to
those others.

But we speake of morall actions, according to God, and grace, and of actions supernaturall, such as have reference to Gods glory, and to our Heavenly life of grace and glory.

S E C T. 16.

Rom 3. 12.
Seven degrees to be considered in the perfecting of every good worke.

Whereof not any one is in mans power: he is not able

Now if wee looke what is done, and that by man left to himselfe, we find it most true which is said: *There is none that doth good, no not one.* Yea and if we looke into Gods Word, we shall find the Scriptures strangely to disable the best of us all, beeing considered of and in our selves, and left to our owne strength; For whereas there are **Seven** degrees to be considered, in the effecting of any

his free & powerfull grace

by good thing (as some
good Divines have obser-
ed) 1. The accomplishing
or perfecting of it, 2. The
doing or working of the
thing required, 3. The be-
ginning to doe it, 4. To
speake that which is good,
5. To will, desire, and chuse
6. To understand it, 7. To
shake it, we shall find, that
not so much as the least of
these can be ascribed to our
owne power without Gods
speciall grace.

1. To perfect, finish, or
performe a good worke
throughly so as to answer
theour desire and purpose, or
to persevere in a good work
to the end; is not from us,
but from God ; For it is
God, who having begun a
good worke in you (saith Paul
to the Philippians) will per-
forme

1. To Per-
fect it.

Phil. I. 6.

Rom.7. 18.

Gen.50.20.

forme it untill the day of Iesu Christ. So Paul concerning himselfe, to will is present with me, but how to performe that which is good (that is, how fully to finish it) I finde not. Yea men cannot finish their owne evill worke alwayes according to their intent ; how much lesse good workes, as Iosephs Brethren ; they thought evill against him, but God meant it unto good ; and so overreached them, so that they came short of their purpose ;) So Paul going towards Damascus, with a purpose to fetch thence , and bring bound to Ierusalem the Disciples of Christ, Ad. 9.1.2. Yet was taken shone in the way, fell downe ; and in stead of finishing his own wicked intent, hee is turned

to the Obedience of Christ,
not to doe or finish his own
will, but Christes, saying :
Lord, what wilt thou have mee
to doe?

Act 9.6.

2. We cannot so much as
doe that which is good
without Christ, yea unlesse
we be ingrafted into him: as
the Branch cannot beare
fruit of it selfe, except it a-
bide in the vine; no more can
ye, except yee abide in me; For
without mee (or severed from
me) yee can doe nothing. The
way of man is not in himselfe,
it is not in man that walketh
to direct his steppes, Ier. 10

2. To doe it

John 15.4,5

23. A mans heart may devise
his way, but the Lord directeth
his steps.

Rv. 10.23.
Pro. 16.9.

We may know (as in my
Text) what to doe; but we,
ourselves are not able
to doe according to our
knowledge

Gods conditionall promiser,

P'el. 119.
33,34,35.

P'el. 143.
10.

Gal. 5. 17.
Rcm. 7. 19.

1Jn. 26. 12.

knowledge ; Therefore prayeth David; saying, not only; Teach me the way of thy Statutes, and give me understanding, but make mee to goe in the path of thy Commandments. For wee are of ourselves not onely blind, but lame ; and God must teach us, not only to know, but to doe ; Therefore said David againe : Teach mee to doe thy will. Wee have that in us which till it be removed, hindres us from doing that which otherwise we would doe.

For the flesh lusteth against the Spirit; So that (saith Paul) yee cannot doe the things that yee would. So hee himselfe found it ; The good that I would (saith he) I doe not. It therefore ought bee done that is good ; It is God that worketh in you.

worketh (as formerly is said)
all our workes for us and in us.
3 To begin a good work,
is not from us (though we
purpose it) but from the
Lord ; It is hee that begin-
neth a good worke in us.

3 To be-
gin it.
Phil. 1.6.

4 To speake what wee
have thought on and pre-
pared, is also from the Lord
and not from us; For so wile
the *demon* concerning them
both : *The preparation of the
heart in man and the answer
of the Tongue, is from the
Lord;* And who (what mi-
ster especially,) finds it not
thus?

4 To speak
good.

Pro. 16.1.

5 As we cannot doe, or
speake and utter ; so can we
not so much as will any
thing truly and spiritually
good, as not our owne Con-
version or Salvation; For It
God (faith Paul to the
Philip-

5 To will
it.

*Phil. 2.13.*6 To cor-
ceive it.*1 Cor. 2.14.**Rom. 8.7.*7 To
thinke it.*2 Cor. 3.1.**1 Cor. 3.19,*
20.*Psal. 94.*

Philippians) which worketh in you both to will and to do: But of this more largely anon:

6 How should man will that which is good, as concerning himselfe, when hee cannot so much as understand it, or perceive it; For so wee are taught: *The naturall man receiveth not the things of the Spirit of God, for they are foolishnes unto him; neither can hee know them, because they are spiritually discerned; Yea the carnall minde is enemity against God.*

7 Lastly, Nay hee can do not thinke any thing that is good; So Paul: *We are not sufficient of our selves to thinke any thing as of our selves, but our sufficiency is from God; Yea mans best thoughts are vaine;* *the wise*

wisdom of the World is foolishnesse with God ; And, the Lord knoweth the thoughts of the wise that they are vaine.

All these put together : what is it that man is able of himselfe to doe, without Gods speciall and effectuall grace , especially in the matter of Conversion, Repentance, Faith, &c.

SECT. 17.

Now the reasons of this our inability to doe good , may partly bee gathered and considered out of the foregoing discourse ; where we may take notice : First of that Ignorance (that ill disposed Ignorance) which is in us all naturally ; whereby Repentance

Reasons
hereof.

1 His ig-
norance.

Gods conditionall promises

pentance, Faith; with the power and life of Godnesse, is accounted foolishnesse to the naturall man. At which, being called to them he scoffeth and mocketh. Hence it was that when *Hezechiah King of Judah* sent out messengers with letters, to call those of *Israel* to turne againe unto the Lord; inviting by many faire & gracious promises in the name and according to the Word of the Lord; they laughed the messengers to scorne and mocked them.

And doe not too many now adayes in like manner scoffe and laugh at such teachers as are most earnest with them to call them from their sinnes to a new course of Life and wel-do-

*2 Chron. 30.
6,7,8,9,10.*

Vers. 11.

ng? Though yet diverse of
Simeon, Manasseh, & Zebulon
humbled themselves, and
came to *Ierusalem*; But
what? By their owne po-
wer? No; no otherwise
then those of Judah hum-
bled themselves; of whom
with those others it is said,
and added, that the hand
(this notes the worke, yea
and power) of God was to
give them (that is, all of
them both of Judah and
Asher, &c.) one heart to do
the commandement of the
King and of the Princes, by
the word of the Lord; But
whence was this back-
wardnesse in others (whose
hearts the Lord had not
touched otherwise then by
those common motives and
exhortations used alike to
them all because their cor-
ruption

And 12:

ruption (unto which they were left) told them as the like corruption (where speciall grace overcomes not) tells men now that God calls them to forsake their owne wayes which they have chosen, and so to deny their own wil & choyce, to forgoe their sweet sins, and so to undergoe such afflictions and reproach as commonly attends upon Godlinesse ; and a stridur course of Sanctification : Yea the nature of Gods persuasions is such, as that for the most part they rather dissuade a naturall man, (left to himselfe) as whosoever will come after me let him deny himselfe, and take up his crosse and follow me.

And, whosoever shall lose his life for my sake and the

Gof-

Gospels, the same shall save it. This to fleshly, yea to naturall understanding, is as much as if Christ should have said: *Fly from me.*

Marke 8.

34, 35.

Secondly, to Ignorance wee may adde naturall unbelieve, which makes us with Adam rather flye from God as from a consuming fire, then come to him by Faith, Repentance, and by a totall resignation of our selves unto his will.

2 His unbelieve.

Heb. 13. 29.

3 But chiefly, when God doth informe our ignorâce by his word, and also by it gives hope, and proclaims a pardon freely to the penitent, and to such as shall believe & become new men. Yet there is that naturall impotency in man, whereby hee wants power (now since the Fall) to returne or to

3 His naturall impotency.

Ker. 13. 23.

The estate
of each
man before
his Con-
version.

todoe any thing w^{ch} is truly
& spiritually good. There-
fore saith God : Can the
Ethiopian change his skin, or
the *Leopard* his spots ? *that*
may yee also doe good that *ye*
accoustomed (or as it is in the
Hebrew, *taught*) to doe
vill. In a word, **we** are
dead in sinne, and by it ; So
that if **wee** wculd know
what our naturall estate is,
before we by Gods speciall
grace be effectuallly called,
the Scripture will plainly
and fully tell us, which calls
“ us Servants of sinne, Rom.
“ 6. 20. And tells us : **Wee**
“ are sold under sinne, Rom.
“ 7. 14. That **wee** are by
“ nature the Children of
“ Wrath, Eph. 2.3. Conceit
“ ved in sin, Psal. 51.7. That
“ wee drinke iniquitie
“ water. Job. 15. 16. That our
“ thoughts

thoughts are onely and
alwayes evill. Gen. 6. 5.
That our heart is stony.
Ez. k. 36.26. that it is per-
verse & deceitfull above
all things, and desperat-
ely wicked. Ier. 17. 9. that
our carnall minde is en-
mity against God, & not
subject to the Law of
God, neither can bee.
Rom. 8. 7. Yea that out
of Christ we can doe no-
thing. Ioh. 15. 5. And as
is said, (which may in-
clude all) we are dead in
trespasses and sinnes. Eph.
2.1. Dead in sinnes, and
in the uncircumcision of
the flesh, Col. 2. 13.

Now surely all these shew
to us, that mans ability
and power of his own free-
will, especially in the busi-
ness of his owne Salvation.

is none at all. For if we be heart
Servants of sinne, howe can the
Libertie stand with thise vick
vitude? If sold under the power
of sinne, must we in the Son onely make us free? If
If we be conceived in sinnes selfe
naturally, then surely then it
remedy of sinne must by it selfe
sought and found, not what
nature, but without it. If Ch
our thoughts and imaginac
tions bee wholly and onely
evill, can they at all reme
and lead us to that which gaines
truly good? If our hearts be de
naturally stony hearts; Our mo
they, so remaining admit no
the Seed of Gods Word
and prove fruitfull? May
they not be made both
& good hearts before they
keepe the word, they hear
and bring forth Fruit with
Patience? Luke 8. 15. If so
he

Shewing
how un
able he is
to doe
good.

hearts bee deceitfull above
all things, and desperately
wicked, what soundnesse,
inceritie, or rectitude can
be imagined in us natural-
y? If nature cannot submit
herselfe to the Law of God,
can it (thinke wee) as of it
herselfe either thinke or doe
what is truly good? If out
of Christ wee can doe no-
thing, can any thinke that
wee can doe that which is
hierge of all, even returne
gaine to God? And if wee
be dead in sin, what sense
or motion can we have, to
doe any thing that is truly
good?

SECTION. 18.

Hence wee are taught
humility, and not to
glory in our selves, but on-
ly

Vie of this
his impo-
tencie to
teach us
humility;
to ascribe
all to Gods
power,
subduing
our Rebel-
lion.

ly in God ; Yea hence we
see that man brings nothing
to his owne Conversion
besides the bare faculty of
Willing or nilling, which he
power if hee had not, hee
should not bee so much as a
man, but as a block or stoe, this
uncapable of Gods grace. But
But, when a man obeyeth
Gods call, the Spirit of
God so mightily and power-
fully perswades, that need
the will of man being exal-
vated above it selfe, is bot-
withdrawne from evill, and
drawne to God and good-
nesse, without any finall
istance.

John 1, 13.

“ As, when wee are born
“ again, this is not of blood
“ nor of the will of the flesh
“ nor of the will of man
“ but of God ; (wh
“ worketh in us both to
and to doe.) So when Go

worketh, it is not left to mans power to use grace well, or to beleeve, *Repent,* & do good or no; as if when God hath done all he meaneth to doe, mans will is left in an equipage & even ballance to move it selfe his wayes or that wayes, as he listeth; For so Gods grace should not bee prædominant ; and the Conversion of the Elect should bee neerely contingent : but when God worketh the will, wee cannot but will ; it is not left to us to resist ; for God especially in the worke of our Conversion, workes so powerfully , as that our naturall resistibility, yea and that actuall resistance which wee make, both not prevale ; neither doth it alwayes actuall resist;

sist; but at that time the will yeelds its consent. So then when we will actually the which is good, (supposing that God doth give us the ability to will) yet that willing is not from our selves.

Posse velle.

Though we will freely, yet power and act are from him.
See Doct. Ward; de grat. discriminant.

pag. 23.

It is true we (supposing our Conversion) doe freely assent and will and yeeld the motions of Gods grace. But the chiefe question is not, whether the will doth freely yeeld and give assent to the first motion and attraction of grace ; but whence is that free assent; not whether we will freely; but whence it is that we will freely ; whether from our owne will, or from Gods effectuall grace ? It is man that formally willetteth in every good worke, (yea and this his will it is which doth

will loth bring & draw out the
ormall act of willing,) but
it is God that so effectually
and powerfully moveth the
will; that when he *Worketh*,
when the will most certain-
ly is wrought and brought
into act. So saith S. *Augu-*
stine: It is certaine that wee
ourselves doe will, when
wee will, but yet God ma-
keth us will that which is
good.

unfauoris, Sed ille facit ut faciamus prebendo virtus
ficcus: miss voluntati. Aug. de gratia, & lib. atrit.
q. 16.

And it is certaine, that it
is wee our selves which doe
any good when wee doe it,
but it is hee that maketh us
doe it, by giving us most
effectuall ability to our
will; and it is wee that will,
but God worketh in us to
will; therefore we worke,

Certitudine
causa nostra
certa est
nos velle
cum volun-
tatis. Sed illi
facit ut re
linquimus
et cuncta est
nos facere

Nos ergo
voluntatis,
sed Deus in
nibis opera-
tur & velle;
Nos ergo
operamur,
sed Deus in
nobis opera-
tur & ope-
rari. Aug.
de bono per
severantie.
c. 13.

but it is God that worketh
in us to worke, or the ver
act of working.

S E C T. 19:

We must not think
with some, that
God gives onely a general
and common grace; and by
it gives to us *possesi velim*
power to worke if we will
(though in some sense this
may be true, seeing there is
a certaine power over
which the will (where it is)
rules, and which it com
mands; God denies not the
facultie of willing to the
wickedst ; which makes
their condemnation the
more just : For if they had
not such a power, so farre
they could not have sinnes
so that there is no man but

may

may be good, or hath a power to be good, if he could will to bee good;) But to minke wee can will of our selves what is good, is erroneous; so especially to will, also not to will, or to nill, and by nilling to resist *deo*, and indeed Gods grace.

Gods grace then is more then a gentle swasion, and common influence, giving a power which wee may se or not use at our pleasure; So that we may if we will, be redeemed, Beleeve, repent, Persevere. No, God gives also the will it selfe, and his grace (as also his intention to save & redeem) depends not upon condition, neither is suspended upon the contingent act of mans Faith and Will.

Gods
grace is
more then
a gentle
swasion or
common
influence.

Hes gratia.
a nullo duro
corde ref-
puitur : ideo
quippe tri-
buatur ut
cordis duri-
ritia primi-
tus aufera-
tur.

Aug. de pra-
destin. San-
ctor. cap. 8.

Grace hath its first act
the will it selfe, which
therefore cannot bee re-
fisted, because it first work
in it the will not to resist.
And surely, that can resist
no more, from which is ta-
ken away the will to resist;
thus to will is an effect of
Grace, and not Grace an
effect of the will not resis-
ting. And thus God of un-
willing makes us willing.
Man doth not first will, and
then God make him to will,
for so we might runne back
in infinitum Infinitely.

To will then is a work
of Gods speciall and effi-
ctuall Grace and power, to
which his workes of
Grace are ascribed; He be-
ing able to doe exceeding
abundantly above all that
we aske or thinke, accord-
ing

or his free & powerfull grace.

11

ding to the power that worketh in us ; unto which power or effectuall grace not onely Faith it selfe and Conversion, but the fulfilling of it also is ascribed ; for it is God that fulfills all the good pleasure of his goodness, and the worke of Faith with power.

Eph. 3.10.

2 Thes. 1.11

The power of Gods grace in giving Faith & working conversion shewed out of Scripture.

Now the power of grace appeares in giving the act of faith, and the giving of the act of Faith, (especially if withall we consider the manner of giving it, and of Conversion ; by which all resistance is subdued) proves the power of grace ; seeing the act is not presently given when we possesse, or the power to beleieve if we will, is given ; yea though wee should grant that the inward and outward

*Quoad speci-
ficationem
non quoad
exercitium
actus.*

*Eph. 1: 19.
20.*

ward swasion and fit object may carry a man to that which is good , and from that which is evill, (to approve and preferre the one before the other,) yet they carry him not to the acting of that which is good, or to the exercise of the act. God exerciseth his omnipotency in giving the act of Faith and Conversion. Therefore the Apostle tells us of the exceeding greatnessse of his power to us ward, who beleeve, according to the working of his mighty power, which he wrought in Christ, when bee raised him from the dead. Here wee heare of a power, of the greatnessse of his power, of the exceeding greatnessse of his power ; yea of the might of his power. Whereof such as beleeve

believe have an experimē-
tall feeling & knowledge ;
it being no other power
which raiseth up the Soule
by a spiritull resurrection
from the death of sinne by
Faith, then that which rai-
sed our blessed Saviour in
his body out of the grave ;
For the Apostle speakes
thereof a present effect, and
not onely of Gods power
in raising the dead.

This is that divine po-
wer which gives unto us
all things that pertaine to
life and godlinesse. By this
power of Christ's grace, the
strong man armed is over-
come and disarmed, yea
cast out; And so Peter would
have us resist Satan, strong
and stedfast in the Faith; this
is that shield wherewith
we shall bee able to quench
all

2 Pet. 1.3.

Luke 11.

21.23.

2 Pet. 5.9.

Eph. 6.16.

*2 Cor. 10.
4-5.
Theophylact.
Cajetan.
and Anselme
in locum.*

Act. 19. 15.

all the fiery darts of the wicked, and the Gospell in the power of it, that is, the preaching of the Word together with the Sword of the Spirit, are the weapons of our warfare, which are mighty through God to the pulling downe of strong holds, casting downe imaginations, &c. By these weapons were vanquished and brought to the Faith : *Dionyssus the Areopagite, Justin the Philosopher, and Martyr; Pantenus, & those many who had used curious arts, who brought their bookest together, and burned them, the value of which amounted to fifty thousand peeces of silver; that is, to some eight hundred pounds of our money.* And thus doe many finde by comfortable experiee,

the

the power of Gods Word
and grace converting them
to God from such sinnes as
were very powerfull and
strong in them ; and from
the power of Satan ; In which
regard the preaching of
the Gospell is called, *the power of God to salvation*, to
~~every~~ one that believeth,
though to them that perish it
be foolishnes ; Yet unto us
(saith Paul) that are saved it
is *the power of God* ; what is ?
the preaching of the Crosse;
which was not (saith Paul
againe) with the *inticing*
words of mans wisedome, but
indemonstration of the Spirit
and of power ; that your Faith
should not stand in the *wise-
dome of men*, but in the po-
wer of God. And seeing it
is given to us not onely to
believe on Christ, but also

18.26, 18.

Rom. 1. 16.
1 Cor. 1. 18.

2 Cor. 2. 4.5
Phil. 1. 29.

2 Tim. i. 8.

Col. i. 11.

to suffer for his sake, not onely the Act of Faith, is the worke of Gods power, but also our actuall suffring with patience for our faith; Hence Paul to Timothy : Bee not ashamed of the Testimony of the Lord, nor of mee his prisoner, but bee thou partaker of the affliction of the Gosell, according to the power of God So hee prayes that the Colossians might be strengthened with all might, according to (Gods) glorious power, unto all patience and long suffring with joyfullnesse.

SECT. 20.

Four absurdities, issuing out of the Doctrine of common grace.

Now for conclusion of this point; if Faith, Repentance, and generally the Fruit of Christ's death and passion be onely Conditionall

tionalall ; if we will believe , if
we will Repent , if wee will
apply the Fruit of Christ's
death unto our selves, then
will these grosse absurdities
(among many others)
follow.

For then first, the Benefit
we have by Christ, shall be as
uncertaine as that wee had
in and by Adam, which wee
lost when it was left to his
owne keeping. Happinesse
was set before him , and
propounded to him with
Condition (which was re-
newed to the Jewes in the
giving of the morall Law)
do this and live. Yea God
gave him (and us in him)
power to have kept that
Condition , If hee had
would; but he gave him not
the power and grace that
he should infallibly in very
deed

1. Our be-
nefit by
Christ
shou'd be
no more
certaine
then that
which we
had and
lost in A-
dam.

Bernard.

2 God
should be
no more
esse&uall
in good
then Satan
in evill.

3 Mans
goodness:
Should be
more ascri-

deed keepe the same; ~~Adam~~ to
(as we in him) had power to
to stand and not fall; yet
power was never granted to
to him or any (by vertue of
the first Covenant) to rise
againe, if hee or they did
fall. But God now gives
more grace, and workes in
us the Conditions of his
new Covenant, which con-
sists chiefly (not in Com-
mandements, but in his most
gracious and free promis-
es)

Secondly, if Gods grace will
and the efficacy of it reach not
no further then to moue him
swasion, (outwardly and inwardly)
what doth God aim
more towards the Conversion
than the devil towards
subversion of a sinner?

Thirdly, in the Conver-
sion of a sinner, more should
be ascribed to nature then to

be I to him
selfe them
to God.

to grace ; to mans will then
to God ; because God (by
common grace) onely
moves, but man obeys ;
Now no man is good in that
barely, he is moved to his
duty and admonished, but
in that hee obeys the ad-
monition, motive, or per-
suasion. And thus should
man be good and doe good ;
be Converted, have Faith,
and continue in weldoing)
specially because hee so
wills , not because God
made him good , or gave
him Faith and Repentance,
but onely because God
admonished him that hee
should be good, and called
upon him by precepts, ex-
hortations, and promises, to
achieve and to be holy.

Lastly , hence also it
would follow, that the dif-
ference

4. The difference betweene the good and bad should be made by man himselfe and by nature.

1 Cor. 4:7.

ference betweene the good and the bad, betweene the Children of God and of this World, as suppose betweene Peter and Iuda should be wholy made frome nature, not frome grace because to use grace aright (that is, to yeeld consent and to will our owne Conversion) is frome mans free will, and that is frome nature; and so grace shoulde conferre, and afford more to Peter, who converted then to Iudas, who remained unconverted; which is contrary to that of the Apostle saying, and asking : What distinguisheth thee, or maketh thee differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why do thou glory as if thou hadst received it? The

This Text cutts the throat of free-will, and overthrowes the errorre of universall or common grace. Nor so might Peter boast and glory, and that justly with God; for if God by his common grace give on us a possibility to will our wne Conversion or not, and mans will afford thet, or to be willing to convert, then grace grants no more to Peter then to Iudas; and therefore Peter differenceth himselfe from Iudas, as all true Converts from others) by something of his owne, and proper to himselfe; for they differ not really by any grace of God, which they aforehand have received, wherewith they might freely worke and co-operate with Gods grace,

And the converted should have just cause to glory even in Gods sight

or not. For both receive the same grace in common, and a power to will their own Conversion, So as that they may also nill it; This grace being thus farre common, puts no difference betweene them. What doth it then? *Peter* wills what *Iudas* wills not: Hee will make use of that common helpe afforded of God, and that out of his owne Liberty of will and power of nature, *Iudas* (having the same Liberty and power) will not; So that the difference betweene them is in the last place brought to that free Co-operation and working, which each of them hath from his naturall power and inbred Liberty of will; So that it will invincibly follow that *Peter*

Dr. Ward
in *Con-*
cione de
gratia dis-
criminante.

may glory in Gods sight
after this manner, as even
a Popish Writer (handling
this argument against the
Jesuites) brings him in thus
speaking : *Lord I give thee
thankes that thou hast in mer-
cy conserred unto mee super-
naturall helpe; namely, to be
able to will mine owne Con-
version; but yet thou hast af-
forded the like and equall helpe
unto Indas, my fellow Disci-
ples; Howbeit I have added
to that thou hast given mee,
that which by the supernatural
power thou didst not give me;
namely, the will (actually) to
convert; and whereas I re-
ceived no more then he, yet I
have done & wrought more then
he, inasmuch as I now become
justified, and he remaines in
his sinnes; Therefore I owe no
more to thee and to thy grace
then*

Banner. in
2.q.10. art.
I. documents
30.

then this Judas who is
Converied.

*Sic Au-
gustin. de
predestinat.
Sanctor.c.5.*

Now, saith this Author, and so say I, Christian Emperour, abhor to heare this boasting ; For it were pride the highest so to thinke, and extreame blasphemy somwhat to speake. Hence wee conclude, that Peter, and so all true Converts, doe receive from God, not only a power to convert if they will, but the very good will it selfe, whereby they consent and accept of grace offered; yea they receive not onely common grace , but that grace which eminently doth difference them from others , and that grace is from Gods predestination.

S E C T. 21.

If now we further take a
iew, and aske whence
is power of thinking, con-
vincing, Willing, speaking, be-
ming, doing, and perfecting
good worke is (for such
things are done as wee see
the Faithfull, and in such
live and dye in the Faith
(feare of God) the an-
swere is readily given; It is
not from our selves so)
from God and his effectuall
Grace; for hee it is that re-
moves the first Obstacle
(spoken of) which is our
naturall Ignorance; by re-
vealing his will effectuall
those that are his, giving
them Repentance, to the ac-
knowledgement of the Truth.
which effect, though to

It is fur-
ther shew-
gd whence
mans con-
version is.
It is from
Gods spe-
ciall grace,
who re-
moves the
aforesaid
impedi-
ments.
2 Tim. 2.
25. As

i. Our ignorance.

*Mat. xi. 25,
26, 27.*

the Ministers and Teachers
of the Truth (who know
not before-hand the effect
of their ministry in regard
especially of particular per-
sons) it goe with a perad-
venture , yet in regard
God , and of those whom
God hath given unto Christ
it is without all peradven-
ture ; and given accord-
to Gods good pleasure
with speciall choyce
some, not al, and that by the
free gift and gracious work-
ing of Christ , accord-
ing to that of Christ himself
I thanke thee O Father
because thou hast
these things from the wise
and prudent , and hast re-
vealed them unto Babes
Even so Father , for so
seemed good in thy sight
All things are delivered

to me of my Father; And no man knoweth the Son but the Father; Neither knoweth any man the Father save the Sonne, and he to whomsoever the Son will reveale him. See *John* 6.45.

The second impediment which was our naturall unbeliefe, making us fly from God; he removes by giving us Sonne Christ, and offering himselfe propitious to us in him, thereby holding out the Golden Scepter; yea taking us (who sometimes were farre off) nigh by the sound of Christ.

But thirdly and chiefely, he takes away that naturall ability which is in us, by enabling and giving not only power to Repent, Believe, and doe good, and to

2. Our unbelief.
Ephes. 2.13.

3. Our naturall inability.

persevere therein, but the very act of al these, (as is often noted) *Is. 26.12. Phi. 2.1.*
So that now *Paul*, who looking to his owne strength could say for himselfe and others, *We are not sufficient of our selves, to thinke anything as of our selves; yet elsewhere can say, I can doe all things through Christ which strengtheneth me;* and our sufficiency is of God.

Now this sufficient grace of God is his efficient or effectuall grace, as is proved In which regard the works of Gods grace and spirit in Scripture is called
 Creation, *Psal. 51.12. Eph. 10.* Vivification, *Ephes. 2.1.*
 Regeneratio, *Iob. 3.5. Rev. 3.19.* Renovation, *Eph. 4.23. The taking away of the old heart and giving a new heart.*

*2 Cor. 3.5.
Phil. 4.13.*

*Which
works of
God is di-
vergely called
in Scrip-
ture.*

of Flesh. *Ezek. 36. 26.* Conversion *Ier. 31. 18.* A Drawing. *Iob. 6. 44.* A pulling a man out of the Kingdome of Darkenesse, into the Kingdome of Light. *Col 1. 13. I Peter 2. 9. Acts 26. 18.* A working of the will and deed. *Phil. 2. 13.* A writing of the Law in the heart. *Ier. 31. 33.* In a word: A rising from the dead *John 5. 25 Eph. 2. 5.*

SECT. 22.

Therefore all this grace and power is from God, and not from us; For, who can make or Create himself? Or who can raise himselfe from death by his owne power?

objection: Yea, but wee are not wholly dead, but

G 3 have

What may
be ascribed
to man,
what must
be ascribed
to God.

*Non quoad
radicem a-
zendit, sed
terminum.*

have some free-will. I
swere: We indeed will freely what we will, but we can
not attaine to will that
which is savingly good; Our
will is not corrupt or dead
in regard of the roote and
beginning of such action
as are within its reach and
power, but in regard of the
Terme or Object: So that
though it hath some Liber-
ty in things within the com-
pasle of reason, yet it can no
more reach to its owne
conversion, or to doe things
truely and Spiritually good,
as of it selfe, then the thing
created to its owne Crea-
tion, or then the Child that
is borne to its owne beget-
ting, or then *Lazarus* did to
the raising of himselfe from
death.

This Worke (especially
of

or his free & powerfull grace.

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of Conversion and Faith) as we have heard, is ascribed to the same power which raised Christ from the dead, Eph. 1.19.20. And it is said by Christ: No man can come unto mee, except the Father, which hath sent mee, draw him. And I will raise him up at the last day. Noting that both these require the same power, and that wee are as unable to doe the one, or to come to Christ, as the other; namely, to raise ourselves from the dead; As then it was Gods power, and it onely which did at first create the World by his Word, which was operative, whereby God said: Let there be Light, and there was Light, &c.) So it must be, and is the same mighty power, which by his word

John 6.44.

Gen. 1.3.

G 4 begets,

begets, and creates us anew. Yea a greater power seemeth to be required ; because in our Creation nothing resisted, whereas in our reparation, and new Creation, with our wicked wills resist and withstand as much as it can. them lyeth, so that God's power appeareth in subduing and taking away the evill disposition of our wills, making us of unwilling and rebellious, now willing and obsequious.

The grace then afforded us, (which is as S. Angustin calls it, the grace of God by Jesus Christ,) is not onely a monitory grace whereby (whether outwardly or inwardly) hee would by his suasions incline us (for this is not enough, unless God first create in us spirituall

Life,

life, whereby wee may
earre and yeeld to his mo-
ves : For where there is no
life, swasions can take no
place, no more then if *Cicero*
with his eloquence should
eeke to move the affecti-
ons of a dead man;) neither
is it a common universall
grace, assisting all and each
alike ; but it is such a grace
as gives to the Soule a spi-
rituall and divine being,
which is to the Soule as
health to the body, (yea
more,) and which hath
mans Liberty under the
power of it , so as to make
use of it, and to rule in mans
will as it pleaseth, without
offring any violence thereto,
and without prejudici-
ng the Liberty of it, or its
free manner of working.
In a word, this grace is that

One pri-
mative
borant ex-
tent in
spiritu,
endept
in spiri-
tualitie,
Huguen-
tines ex-
empli, &c.
c. 17.

What our
Churches
Doctrine
is herein.

which first workes the
good will, and then workes
by it. It is that inward mo-
ving, and effectuall grace
which is both *prævenient*
quâ velimus, & subsequens
frustra velimus; That is, it
both prevents us whereby
we will, and it followes
(and accompanieth us con-
tinually) that wee will not
in vaine; (or that we fall
away from our stedfast-
nesse;) This is also the
Doctrine of our Church in
the tenth Article, which tol-
us, wee cannot turne our
selves by our naturall
strength and godly
works to Faith and calling
upon God, and that we have
no power to doe godly
works pleasant and accept-
able to God, without the
grace of God preventing us
therof.

that wee may have a good will, and working in us, when we have that good Will.

S E C T. 23.

This Doctrine (being the very plaine and evident truth of God, as wee have seen) both lets us see what our duty is towards him, also what is the immutability of his counsell and good purpose to us.

Vie hereof.

I. We are hence taught to give all glory unto God, and not to glory in our selves ; and for ever to remember that of the Apostle, that we learne not to think of others or of our selves) above that which is written, that no one of you (saith hee) bee puffed up for one

Hence we
learne to
give all
glory to
God, and
not to our
selves.

125.1.6.7

against another, (much less
 then against God himselfe)
 for who maketh thee to
 differ from another, and
 what hast thou that thou
 not received; Now if thou
 didst receive it, why dost thou
 glory, as if thou hadst not
 received it &c. Let God then
 have all the glory of the
 grace and goodnesse whereby
 thou differest from another; for it is hee who
 hath predestinated us, unto
 the adoption of Children
 by Jesus Christ, to himselfe
 according to the good pleasure
 of his will; To the praise
 of the glory of his grace, O Lord.
 But in such case, let us with
 the Psalmist in another case
 say, and that from the heart
 Not unto us O Lord, not unto
 us, but to thy name give
 glory.

Ephes. 1.5.

P. 115. 1.

The

Thus to doe is truely Christian ; For God hath so (according to his eternall Counsell) disposed of all things here below , that no fels should glory in his presence . Let him then that glorieth , glory in this , saith the Lord , that he understandeth and knoweth me that I am the Lord that exerciseth loving kindnesse , &c. The Law or Faith excludes all boasting inourselves : otherwise if wee will bring ought of our owne , we may rejoice and glory , but not before God . Let us then leave all glorying to the prophane Heathen , who indeed , wholy ignorant of Gods grace , have avouched , that we truly and justly may glory of our vertue ; Which say they . wee would never doe if it were

1. Thus to do is Christian.

1 Cor. 1.29.
I Cor. 9.24.
Rom. 3.27.
Rom. 4.2.

To glory
in our selvs
is heathenish.

were the gift of God, and not a thing of our own; And saith another, it is one principall step to happiness, for a man to admire himselfe, that is, to doate upon his owne excellency.

Cicero de
nat. Deorū,
lib. 3: Sene-
ca de vita
Beata, c. 8.
Popish.

Let us then give glory to God, and depend wholly upon him, and on his grace Papists (not to say others) will be as little beholding to Gods grace as may bee, where they imagine their owne will and naturall strength to bee sufficient, there they think not the gift of speciall grace to be so necessary: they thinke it needfull to make us to doe good duties, more easily & readily; So that to overcome tentations, that no sin be committed, they doe not always require Gods spe-
ciall

Bellarmino de
gratia, &c.
ib. 5. c. 7.

ciall helpe, that is internall illumination, and supernaturall motion, but any help whatsoever ; But what availes it to be a Christian, if this be so ? The Heathen indeed thinke they may come to happiness, and avoyd all sinne, by the good Husbandiog of their owne freewill ; and therefore flatter themselves, saying, it is enough that they pray to Jupiter, for long Life and riches ; As for a good mind and vertue, they wold give that to themselves, (and so not be beholding to Jupiter for it ,) so one flattered a great man , saying : The Gods grant thee long life, for as for other things, thou wilt give them to thy selfe.

Now these are no Poeticall flourishes, but agreeable

*Hort. Ep.
18. Lib. 1.*

*Dicit tibi deus et
annos, tranquille cetera
fames, sicut
miseris virtu-
ti tempora
longa tue*
*Ovid. lib. 2.
de pontis
Eleg. 1. ad
Germanic.
Aristot.
in Ethic.
Senec. Ep.
31. Ep. 54.
Ier. 13b.*

ble to the Doctrine and most serious meditations of their best Philosophers; seeing great Aristotle, the Master of morality tells us, that both vertue and vice are in our power, or else we were neither to be praised for weldoing, nor dispraised for ill-doing ; and that every man is the forger of his owne Fortune. Hence Seneca is angry with those that trouble the Gods with their prayers, that they might bee happy ; saying withall, make thy selfe happy : Yea hee tells us moreover, that in some respect man hath the advantage of God himselfe, seeing God is happy by the benefit of nature, but man is happy by his owne good Husbanding of his minde.

that is, God is happy, and
cannot be otherwise ; He is
happy of necessity , but a
good man is so by his owne
Election & choyce, (whēce
by the way wee see from
whose forge wee receive
those Doctrines, w^{ch} dayly
so magnifie mans power,
against Gods grace, even frō
philosophers & Poets) hereun-
to add what I read cōcerning
one Baroobza a Jew, who
would make himselfe Christ
though it were forty yeares
after the destruction of the
second Temple,) & who hav-
ing gathered ahūdred thou-
sand men about him did so
rust to their invincible
strength, as that he did cut off
one of each of their fingers;
and going to battell he was
not to say, help us not thou
Lord of the World, seeing
you hast forsaken us, &c.

Morn. de
veritate ré-
ligions
Christ. c. 29.

Prophane.

Answerable to which am-
gancy is that of the great
Turke of late, who was
tempting against Poland
presumed even without
Gods assent, that they were
able to destroy that Nation ; for when the chiefe
Murphy, at the instance of
Scander Basse, General
against the Polonians, had
pointed solemne prayens
their Meschites, for the godly
successe of his Army ; the
Great Turke did for them ; saying, that without
any ayde from God, they
were able by their own
forces to destroy the Polonians ; as was intimated
our late Soveraigne of famous and happy Memory
King James by the Com
George Ossolniski Ambassador
of the King of Poland

and, in his *Oration* to him.
See from these Examples what a height of pride
men, who admire them
selves, and trust in their
owne strength, may attaine
unto; Even to think them-
selves, if not in whole, yet
in part sufficient without
God; every one carries an
idol in his heart, which is a
mans owne selfe, whom he
(set to himselfe) would set
up against God himselfe
sic or more.

To conclude this applica-
tion, wee see how justly S.
Austin of old, and wee now
may challenge the enemies
of Gods grace, with mani-
fest dishonour done unto
God, & monstrous pride,
which appears from hence;
because in very deed, such
as neither pray aright, nor
give

Such can
never pray
aright.

August. de
nat. & gra-
tia. c. 18.

D. Prid.
lect. 4.

Nor be tru-
ly thankefull

give thankes unto God for
any good thing ; For saith
S. Austin, what is more foolish
then to pray for the
which I have in mine own
power ? And so may I say
to our new Masters, what
that which I am to beg
and aske of God ? Is it sufficient grace ? Nay they will
tell mee, I enjoy that already, by Covenant (in Ba-
tisime, in which is given
each sufficiēt grace to serve
God if they will) and thinke
they have with such Hypocrites
as never begge it. Is it then
the good use of that grace ?
But this I can draw into question
by mine owne endeavours
out of the inbred indifference
of mine owne free
will. Now who I pray you
can seriously begge that
another, which hee hath
posseſſed.

possessest already? yea or
can any be truly thank-
ful for that which hee hath
not so much received as gi-
uen and himselfe afforded?
How can wee glorifie God
offering him praise when
wee ascribe (though but in
part and in the second
(place) the praise and power
of welsaying to our selves?
Let them see to it who will
have Gods grace in mans
conversion to be common,
universall and such as they
also partake as truly of, yea
and as effectually, who re-
maine unconverted.

SECT. 24.

Secondly, the aforesaid
Doctrine lets us see the
immutability of Gods good
purpose.

Vse 2.
To com-
fort us
from the
immuta-
bility of
Gods pur-
pose and
promises.

Rom. 9.11.

purpose, manifested by his promises towards them that are his; And so (as our unspeakable comfort armes us against all dosses and conceits of our own unworthinesse, inability, frailty, and readinesse to fall from his grace, for the freenesse of his promises and grace prevents our pride; so the firmnesse of his purpose, and most certaine, powerfull, and independant performance of his promises should prevent our feares. For Gods purpose according to Election doth and will stand, not of our workes (or of any thing or power in man) but of him that calleth. Though then Gods promises of Life and Salvation doe in Scripture runne with Condition, and

are made generally to all
at least to all in the
Church,) that none may
have just cause to complain
or blame God, but them-
selves if they attaine not to
life; Yet the performance
of the Condition, and con-
sequently the thing promi-
sed are made (in regard of
the Elect) to depend upon
Gods most free grace and
power, and so the effects of
Gods grace and love are in
us, but the free grace, favour
and love it selfe, together
with the power working
these, are in God, & there-
fore are immutable, and
consequently our happy
estate, and our Salvation
(which depends not on our
selves, but on these) is infi-
nitely more safe, being thus
in God, then it could be in

On which
and not on
our selves,
his grace
and our
salvation
depends.

us our Justification, Faith, Sanctification and Perseverance, and so our Salvation should bee most mutable, if they depēd on our selves (so that wee may give such men leave to hold a falling away frō grace, who make it to depēd on themselves on their owne acceptation or rejection,) but blessed be God who hath undertaken for these also, and will accordingly as he hath most absolutely promised, so effectually worke in us, whatsoever he hath promised.

If any should aske concerning the World, why it continueth so long? Why the Sunne doth constantly rise and set, and why night and day, with the Seasons of the yeare doe so constantly succeed one another?

The

The answer is, that the wis-
ome, power, and provi-
ence, by which the World
governed, is not in the
creatures themselves, nei-
ther depends on them, ei-
ther Angels or Men, but on
the most immutable God,
all things would soone
fall into confusion & ruines
even so is it in this busines
of mans Salvation (so
often mentioned) Happy
are wee, and most safe,
in matters of this nature
(not neglecting the
rites) do we ascribe nothing
to our selves but all to
God. It is most dangerous
to ascribe too little to the
power of God; (said a wise
and Learned Prelat;) for
then wee robbe him of his
glory. But if we ascribe too
much to our selves, there is

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The

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y. But if we ascribe too
to our selves, there is

Tutiores vi-
timus si te-
tum Deo
damus, &c.
August.

H no

To ascribe
all to God
the safest.

Gods conditionall promises

no danger ; for whatsoever we take from our selves, it cannot hinder us from being true Christians ; But if wee ascribe that to the strength of our owne nature, which is the proper worke of grace, then doe we blemish Gods glory.

SECT. 25.

2. To what end then are Gods precepts & exhortations ?

There remaines yet one maine question, which we doubt to be resolved, and so wee will conclude : If things be thus, why then doth God command us ? If he exhort us to that which are not in our power to performe ? This question is needlessle, seeing from such exhortations & commandments in Scripture : I Command Christians doe gather in

bility in us to keep all Gods commandments. 2. The *Lutherans* and others would conclude universall grace, and the like possibility, to doe or not to do the things commanded and exhorted unto, seeing such commands and exhortations are made to all, (especially in the Church,) in common to good and bad. 3 Both they in part, and chiefly Papists would hence establish (besides the other) freedome of will, which we hitherto have overthrown.

I answer then in particular to the doubt propounded : Three things ; first wee must not measure our strength by Gods commandments, so much wee may and must learne out of scripture ; God commands

The needfulnesse of this question.

The answer.

1 Our strength now is not to be measured by Gods commandments.

Mat. 22. 37.

Deut. 30. 6.

us to love him, saying :
Thou shalt love the Lord thy God with all thy heart & with all thy soule, and with all thy minde. So also wee may read in Deut. 6. 5. Yet the same Lord tells us also, that hee himselfe must first circumcise our hearts to love him. Saying by Moses : *The Lord thy God will circumcise thine heart, and the heart of thy Seed, to love the Lord thy God with all thine heart and with all thy soule, that thou may live.* And to the like effect are all those places named concerning Faith, remission of sin, Repentance, new obedience, Perseverance, yea humilitie ; all which God requires at our hands, yea exhortes us unto ; yet as we have seene, we worked these, but God by himselfe

See Sect.
9, 10, 11, 12
13, 14.

small grace, and according
to his promise, worketh
them in us. So to specifie
it, and to shew it in some
of these more expressly,
Christ saith: *Come unto mee
all ye that labour ; yet the
same mouth saith : No man
can come unto mee, except the
Father which hath sent mee
hath him.* So God bids us
urne: *Turne ye even unto me
with all your heart &c.* Yet
saith Ephraim: *Turne thou
& I shall bee turned.* And
the Church, Lament. 5. 21.
*Turne thou us unto thee O
Lord, and we shall bee turned ;*
and in very deed wee can-
not suspirare, sigh for sin,
unless God doe first in spi-
re, inspire and breathe it
, Rom. 8. 26. God must
use his winde to blow,
& breath into us the Spi-

Mat. 11. 28.

John 6. 44.

Joel 2. 12.

Jer. 31. 18.

Psal. 147. 18

John 15. 6.

1 Cor. 2. 8. 9

Mat. 11. 27

2. Gods
precepts
and exhorta-
tions are
grounded
on his pro-
mise.

rit of Life) before these
waters (of repētant tears)
doe flow. So againe: Leame
to doe well. Isa. I. 17. and Ia.
2. 12. So doe as they, &c.
And here: Happy are ye if ye
doe them. And yet saith our
Saviour Christ: Without me
ye can doe nothing. And so
for knowledge David spea-
keth thus: And thou sol-
mon my Son, know then the
God of thy Father &c. And
here: If we know these things
&c. And yet saith Christ:
No man knoweth the Father
save the Son, and hee to whom
soever the Son will reveal
him. And John 6. 46.

SECT. 26.

Secondly, such Exhorta-
tions and Preceptis have
their foundation & ground

not on our naturall power,
but on Gods promises, as is
said, and on the new Cove-
nant. So, the very God of
peace sanctifie you wholly; and
I pray God, your whole spirit
and soule and body, bee preser-
ved blamelesse unto the com-
ming of our Lord Iesus Christ;
then it followes : Faithful
is he that calleth you, who wil
doe it. So walke out your
owne salvation with feare
and trembling: For it is God
which worketh in you both to
will and to doe of his good
pleasure. So, Wash yee, make
me cleane, saith God by his
Prophet Isa. But by his
Prophet Ezekiel: I will sprin-
kle Water upon you, and yee
shall be cleane; and I will cleanse
you. So, walke before me, an-
bee thou perfect. And, I will
cause you to walke in my sta-

1 Thes. 5.
23, 24.

Phil. 2. 12.
13.

Isa. 1. 16.
Ezek. 36. 23

Gen. 17. 1.
Ezek 36. 25
Rim. 6. 12.
14.

Rom. 6. 12.
14.

tutes. Lastly, Let not sinne
reigne in your mortall bodies.
And, sinne shall not reigne or
have Dominion over you, &c.
Rom. 6. 12.14.

SECT. 27.

3. These exhortations are not yet in vain.
1. Not in regard of the reprobate, who thus are told what they shold have done.
Luke 12.47.

2. They are thus convinced as was Pharaoh.
Exod. 8.1.

THirdly, and lastly: I say, that yet such Exhortations and Commandments are not in vaine, but serve for very good ends, and that both in regard of the reprobate and Elect.

I *The reprobate*, are hence put in minde what they should doe, or should have done, and what once they had power to have done.

Secondly thus they are left without excuse, as knowing Gods will, but not doing it; and Gods justice is thus made more manifest

in their condemnation, they cannot say they now perish for want of meanes, but because they are awanting to the meanes. Such commands then are not in vain, though the thing commanded bee not performed; For God hath other ends, (which hee is not bound to make knowne to us) why he commands such things. God sends Moses to Pharaoh, bidding him say unto him: *Let my people goe, that they may serve me;* Which was often repeated, yet the event shewed that the secret pleasure and purpose of God was, that hee should not let them goe : yea God also told Moses so much saying: *Pharaoh shall not hear you,* (and a reason given,) *that my wonders*

Exod. 11. 10

may be multiplied in the Land of Egypt. (And see Rom. 9. 17. and Exod. 9. 16. (And then it is added: & the Lord hardened Pharaohs heart, so that he would not let the Children of Israel goe out of his Land.

And the Commandment in regard to God is not in vaine.

Now though Pharaoh (in others his like now) stood bound to obey this Commandement, yet Gods chid ayme herein was not Pharaohs obedience, but to convince him of Rebellion and hardnesse of heart; and according to Gods intention it was properly a Commandement of Conviction, so I may say as found Dives have said before me, that Gods Word in the ministry of it, where the command is given to all to Repent and believe, is not to delude men

men ; though effectuall
grace be not given to all so
wdoe ; That Commande-
ment , though it should of
all in duty be obeyed , and
though in the intent of the
Minister (who is to preach
Faith and Ruepentance , and
to call them thereunto ,
even those that oppose
themselves) it have onely
one end ; namely , the Salva-
tion of those hee preaches
unto , yet (as the event
makes it plaine , by which
God declares at length
what his purpose was) in
the intention and counsell
of God it hath diverse ends ;
In them that are ordained
to eternall Life it is a pre-
cept of obedience , because
God will fully enable them
so wdoe that which hee com-
mandeth : In the rest , it is

¹ Tim. 2.25

a Commandement of tryall or conviction ; that to unbelieveers , their sin might be discovered , and all excuse cut off . Thus when the precept is given to believe , but not the grace of Faith ; God doth not delude , but reprove and convince men of unbelief ; and that in his justice , because when they believe not , they sinn against grace offered them , and in some measure given them . So that from such Exhortations made in common to all , wee may not conclude , that God hath the same and alike good mind and intent infallibly to save all .

Yet God
is not un-
just in so
doing .

Object. Though God thus should attaine his end , and so in regard of him the Commandement should ha-

not be in vaine ; Yet shoulde
not this favour of great in-
justice and cruelty , to re-
quire a thing impossible to
man left to himselfe ?

Answer. True, if God
had not given man power
and a possibility. 2. If Man
had not willingly disabled
himselfe, and drawne it up-
on himselfe , by his owne
fault. 3. If man should now
by grace aske (as he shoulde)
this ability to obey God,
and to acknowledge his
owne impotency , and be-
waile it, Yea 4. If God were
bound to give it without
asking ; for man was at first
made according to the
Image of God , and had
power sufficient given him,
to have done whatsoever
God shoulde at any time
have required of him. So
that

Why?

1.
2.

3.

4.

that if man through his own default hath lost this power to obey God, yet God hath not lost his right to require his Obedience; ^{wch} he may justly doe, though he know man unable to discharge it. Hee may require it of a proud sinner to convince him, and to leave him without excuse, as a man may require, and call for a debt of a great valem, which the debtor (falling into decay through his own riotousnes & carelessness) cannot now repay, especially if the debtor carry himself insolently and malepartly against the Creditour (as such men doe against God,) who may thus stoppe his mouth, and put him to silence, yea to shame. But seeing they, in a sense of their

their own inability, doe not
ask this grace and power
from God , God is not
bound to give it unto them.
But fiftly the truth is, man
in the Gospell is not left
wholly to himselfe : God
both offers and gives more
grace then he answers^g his
that if man repeat and be-
lieve not when God calls
him to it, hee shuns against
grace offered him, and a-
gainst the Gospell through
his owne default (whether
contempt or negligence)
and so incurres greater
condemnation then such as
have not the same helpe
meanes and grace offered
them. 3. These Exhorta-
tions and precepts (unto
which are annexed curses
and punishments upon dis-
obedience) are howsoever

3 They are
thus re-
strained,
and the
godly live
more
peaceably
by them.

to restraine their naturall corruption. (as in Herod) which else would breake out unto all outrage; So that there would be no living for the godly in the world, if the feare of punishment upon their disobedience did not restraine the wick.
 And Or howsoever, God (in his justice) may doeth for the increase of their sin, their further hardning (after they have once hardened themselves against his grace) and just Condemnation, as Isa 6.9.10. Hear ye but understand not ; and make the heart of this people fat.

S E C T. 28.

Such pre-
cepts are
not in

Secondly, the Elect may be considered first as unconverted ; And first then, such

such Exhortations and Commands are not in vaine ; inasmuch, 1. As they prove to be the meanes of their Conversion ; whilst seeing thereby, and finding (upon triall) their own impotency to doe the thing required, and consequently their misery if the things be not done, they are forced to flye out of themselves, to seeke helpe where helpe may be had, and that is from Christ who is also preached and offered to such as thus moaning under their owne burthen seeke and come to him for ease, Mat. 11. 28. *Come unto mee all ye that labour and are heavy laden,* &c.) thus the very Law is bid to be our Schoolemaster to Christ , seeing it moveth a preparation to Conversion,

vaine, in regard of the elect.

2. Vneconverted, who thus :

1. Are taught to deny themselves, and flye to Christ.

*Gal. 3. 21.
& 22.*

And to seek help where it only may be had.

Conversion, by accident, yet by Gods singular promiscu-
ity towards his elect ones, who in a manner are
forced to acknowledge their own unrighteousness
and impotency, to despair of themselves, and to seek
righteousness and life through Christ the redeemer. In
faith according to that he
sheweth here howe he did give the
reprobate world a lawe, giving them
the righteouſeſſe of ſonship
but not by the Lawe. But the
Scripture hath concluded it
under ſome, that the promise
by Faith of Jesus Christ might be
given to them that believe on him.

This then teacheth the Now
what especially to beg of
Gods hand, namely, the renewing
of their nature by
his power; Yea and stirring
them up to beg the same.

to pray for grace, and to use
all good meanes besides, as
the Word and Sacraments
whereby they might attaine
to saving and effectuall
grace.

Thus God bids his people
turne unto him , saying :
*Turne yee, turne yee from your
will wayes , for why will yee
the ob house of Israel ? And
they pray to him now (sens-
ible of their owne inabi-
lity) saying : Turne thou us
ob Lord, and we shalbe turned.
Let us runne , saith the
Apostle , with patience the
race that is set before us : And,
so runne that yee may obtaine ;
Now the affection of Gods
people is expressed in that
of David : I will runne the
racing of thy Commandements
and when thou shalb enlarge my
heart ; And by that of the
Church :*

Ezek.33.
11.

Lam.5.21

Heb.12.1.
1 Cor.9.24.

P.119.32.

Cant. 1.4.

Psal. 119.
4.5.

Church: Draw me, and I
will runne after thee.

Thus againe David speaking to God: Thou hast com-
manded us to keepe thy pre-
cepts diligently. (It seems
then it is in our power to
doe; No, therefore he
knowing his own impotency,
flyes to God, by prayer
saying:) O that my wayes were
directed to keepe thy statutes.
And, thus the Imperative
in Scripture doth not begin
the Potentiall, but only the
optative.

Hence, S. Austin: Lord
give mee power to doe what
thou commandest, then com-
mand and require of me what
thou pleasest, and thou shall
not require it in vaine. And
accordingly it may be no-
ted, that there is not any
thing required of us in all
by
say
Gode

Da Domine
quod jubes,
& jube
quod vis, &
non frustra
jubebis. Au-
de bono per-
sever. ca 20.

Gods Commandements,
both Legall and Evangelical; but for the effect of it,
we are directed, enjoyned,
and called upon to seeke
the same of God by prayer,
in some or other of the peti-
tions of the *Lords Prayer* ;
which might be at large decla-
red, and as I elsewhere have
shewed ; So that if God
require our obedience , as
every where hee doth both
for matter and manner, say-
ing , *So speake yee, and so doe*
&c. &c. And here : *Happy*
are yee if yee doe them. This
should but stirre us up to
pray, as in the *Lords prayer* :
Thy will bee done in Earth as
it is in Heaven; and as David
prayeth , *Teach mee to doe*
thy will, for thou art my God
Wee may then very truely
say, that for God thus to
require

1 Cor. 2. 12.

Psa. 143. 10

require of us things to us impossible, is a very great Benefit, because it is the way for us to attain unto possibility and power to doe what he commands.

SECT. 29.

2 Are indeed converted.

Such precepts and exhortations being sanctified of God as means of conversion.
Heb. 4 12.

And this now is secondly to be considered, that by such Exhortations and Commands the Elect are indeed converted. Seeing these are Sanctified of God as meane to this end, and as instruments by which the Holy ghost renewes the will, and doth convert it; for by the meane of such his precepts and Exhortations the Holy Ghost useth to shew forth its power in the Conversion of sinners. With his Commandments

in his free & powerfull grace.

Exhortations God
toucheth the heart, and o-
peneth it, to attend, to re-
ceive the Word, and to
obey it, as in those converts,
Act 2.37. and in Lydia, Act
16.14. Yea with his Word
(which is operative) he gives
vance, strength, and power,
and himselfe performes
that which hee requires. As
when Peter said to the lame
man : *Rise up and walke* ;
immediately his feete and ankle
came received strength, and
he leaped up stood and walked,
But by whose power ?
not his owne ? Nay, not by the
power of Peter, much lesse
but by his owne power ; But
only by the name and
power of Jesus , who
wrought with Peters word.
Thus Christ cryed to La-
zarus, who had beeene dead
four

Act 3.6.7.
& 12.16.

four dayes, saying, *Lazarus come forth*, But what power had dead *Lazarus* so to doe? Yet *Lazarus*, even hee that was dead, came forth, &c. He arose from the dead (as wee shall all doe hereafter) but not by his owne power, but Christ. Yet the rising is ascribed unto him, though the power by which hee arose was onely Christs. So wee are taught to preach and speak even to such as are dead in sinne, and to say to them: *Awake thou that sleepest, and arise from the dead.* And yet though they bee dead, our exhortation is not in vaine, where it pleaseth God to make it effectuall (whose Spirit as the winde, bloweth and worketh where it will, in every one that is borne

his free & powerfull grace.

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of God, Job. 3. 8.) & Christ
gives unto them Light and
life.

This at once shewes that
such precepts and exhorta-
tions doe neither imply any
power in us, now as of our
lives, to Convert, Repent,
and to Beleeve, and do well,
though wee are said to
convert, Repent, and Be-
lieve) neither are they in-
sane, seeing though God
require, that which is im-
possible to us, yet he gives
the power to us to doe that
which he requires ; namely,
Repent and Beleeve, and
obey ; this hee doth in
part here, and will fully
work and perfect in his
good time hereafter.

I SECT.

SECTION. 30.

2. Con-
verted,
who are
put in
mind to
stirre up
grace in
them.

2 Tim. 1.6.

2. To seek
after per-
fection,
and to be
thankfull.

But now, lastly, let us
consider the Elect
thus already converted, so
then such precepts and ad-
monitions are not in vain.
For I. new having receiv-
a new Life, they are ther-
put in minde to stirre up
(as one would do fire) God's
grace in them; which with-
out such Exhortations, like
a weake fire under green
wood would soone decay.
And to worke out their
Salvation with fear and
trembling, that is, with
much humility, and with
as little selfe-confidence as

2 They are thus ad-
vised to seeke after per-
fection, to seek to Christ
for their preservation.

perseverance; And to consider what Christ hath done for them, that so they might bee more thankfull and carefull, by all holy & god endeavours, to doe and performe what God on their parts doth and may lawfully require by way of recompence at their hands.

Such Exhortations then them doe help to keepe this Heavenly fire ; For God preserves the by such means, who otherwise of themselves are ready to desert from, yea and to fall from grace received.

Therefore is that *Caveat*,
breed Brethren, least there
is any of you an evill heart
unbelife, in departing from
living God ; But exhort
another daily, while it is
need to day, least any of you

Heb. 3. 12.

13.

2 Cor. 6.1.

be hardened through the deceiptfullnesse of sinne. Thus also doth Paul and Timothy exhort the Corinthians, saying : We beseech you , that you receive not the grace of God vaine. Such exhortations are not to insinuate that men may or shall at least fall from the grace of predestination, or from the grace of Gods effectual calling, which proceedeth from God, and comes to us by way of Gods eternal purpose ; for this is most constant and unchangable Rom. 11. 29. But least they fall away , God preserveth them by such exhortations (his owne and others) as the meanes of their safety.

And God may justly require of those whom he hath once effectually called

ur his free & powerfull grace.

and quickned by grace, the
alid right use and employment
of such talents as they have
received. Yea it would
say bee greater shame to
them, if being made strong,
and furnished with Spiritu-
thall Weapons, they should
leav not resist Satan, sinne, and
temptation, but suffer the
sheefe to robbe, & spoyle
them of their graces.

SECT. 31:

To conclude all ; these
Exhortations and com-
mands, though they be not
our owne power to doe
and keepe accordingly, yet
see they are not in vaine
but have their speciall use
any wayes, yea we are by
meanes to neglect them,
whilse we will neglect our

These ex-
hortations
expell se-
curity,
though
Gods grace
work all.

owne Salvation. Though the power be Gods, yet the duty is ours; And God promising his power, requires yet of us our endeavours. Therefore saith he, *Labor or worke not for the meat that perisheth, but for that which endureth to everlasting Life, which the Sonne of Man will give unto you.* Thought the Sonne will give it us, yet not without our labour so worke out your Salvation. *For it is God that worketh in you,* &c. Though it be God that workes, yea we will worke in us, yet we must not neglect to work.

As wee Ministers therefore we must labour and still cast our Nets, yea bee patient though of a long time we catch nothing, in meekly instructing those that

John 6. 27.

Eph. 2. 12.

13.

Ministers
must ex-
hort.

2 Tim. 2. 15

pose themselves, (expecting if God peradventure will give them repentance, to the acknowledging of the Truth ; and must rest assured, that we bring glory to God even in those that perish, and that the peace which we preach in and by the Gospell, (whereof they judge themselves unworthy,) shall returne to us againe, and our woike still be with the Lord.

So all generally are hence taught to depend on the publike ministry, and on the Word of Exhortation, seeing God compels us not, but gently drawes us ; and neither to expect that God by *Enthusiasme* and immediate revelation without the word should inspire us, or yet so farre to presume

And the people mult de-pend on the pub-lick mini-stery.

on Gods decree of prædestination of us (either the one way or the other) as either to expect and hope to attaine eternall Life, (being the end) without a carefull, consonable, & constant use of the Meanes, or yet to despaire of attaining unto Life, if wee with any good conscience doe use the Meanes.

SECT. 32.

The certainty of Gods election and of Gods grace, shold whet our diligence to all good duties.

THe consideration of our Election, whether we have the knowledge of it or no, and the certaine and infallible performance of all Gods promises (which wee have so fully proved) shold whet our diligence in all good duties, teaching us to labour earnestly for

Faith

Faith and all other saving graces, which as they are the meanes of our Salvation, so are they the evidence of our Election ; As we are chosen to Salvation (and to attaine it) through sanctification of the Spirit and beliefe of the Truth; So are we to give all diligence to make our calling and Election sure ; For, saith S. Peter, if yee doe these things, ye shall never fall. As Faith and Repentance, & like graces are blessings, in regard of God, & so doe besall the Elect, most certainly ; whereof also hee gives them assurance, by his most free and absolute promises, and by his Covenant of Grace : So are they (most of them at least) duties, in regard of us, being required of all. (living especially

² Tbes. 2. 13
² Pet. 1. 10.

Ephes. 1. 3.

in the Church) and such as from which none may except themselves.

I. Such as know their election, must not neglect the means.

Though then we should know our selves to be elected to life, yet wee are by no meanes to neglect the meanes of Life ; as hearing of the word *Faith*, *Repentance*, *prayer*, *perseverance*, &c. Seeing God hath as well foreordained us to the meanes as to the end, w these as well as to life ; ye to life by these meanes ; so that if any will neglect the meanes, let him never looke to attaine the end. So that I avow it, and say , that if it were possible that the Elect should not bee sanctified, should not beleeve, or not use the meanes (being called to the use of them) upon that suppoſal they should

never

on, his free & powerfull grace.

never attaine to life, but perish eternally ; So Paul concluded in a like case ; Hee was assured of safety for himselfe, and those that sailed with him ; yet said he most truly, except these (the mariners) abide in the ship, and so use the meanes of safety appointed of God we cannot be saved. See Acts 27. 22. 24. 25. with verses 30. 31. Therefore say I to such : Follow peace and holynesse, without which no man shall see the Lord. And, except ye repent, yee shall all likewise perish. And if ye beleeve not, saith Christ, that I am he, yee shall dye in your sinnes, and hee that beleeveth not the Sonne shall not see Life.

On the other hand, let not the wickedest that truly repent and beleeve, despair

Hebr. 12. 14

Luke 13. 3.

John 8. 24.

John 3. 36.

Much less
should such
as know it
not as yet.

Gen.4.7.

paire of Life ; Let them do well , and they most undoubtedly shall have well; God himselfe could say to *Cain*, whom yet hee knew to be a reprobate : if thou dost well, shalt thou not be accepted ? And I as truly may say to all (one and other) as our Saviour in my Text: If yee know these things, happy are ye if yee doe them. Exclude not thou thy selfe , & Gods Word will not exclude thee ; doe thou thy duty, and attend to the Word; (as for Gods secret counsell meddle not with it, neither search into it, and I am sure God hath not revealed to any in particular aforehad, that they are reprobates) and flye to God, though hee seeme an enemy unto thee; at least put it to this adver-
ture,

ture, and say to God as the *Lepers* reasoned concerning the *Syrians*: if he kill us, we shall but dye; See *2 Kings* 7. 3.4. And with the *Ninivites*, saying when they heard a terrible threatening absolutely (for the forme of it) denounced: *who knoweth if God will returne & repent, &c.* Repent thou, and put it to the tryall (otherwise thou shalt most undoubted-
ly perish) & thou shalt finde unexpected successe. Oh that we durst or would but take tryall of Gods Truth, and promised mercies. Oh that God would make this exhortation (working powerfully by it) effectuall to the calling home of his owne.

Iona 3.9.

But howsoever let us all know that wee must expect an

All must expect an end answerable to their doings.

Rom. 8.13.

Gal. 6.7,8.

I/4.1.16.
17,19.20.

an end answerable to our doings. If then, saith Paul, yee live after the flesh, yee shall dye ; but if through the Spirit yee doe mortifie the deeds of the body, yee shall live ; Be not deceived, God is not mocked ; For whatsoeuer a man soweth that shall he also reape ; For he that soweth to the flesh, shall of the flesh reape corruption; but he that soweth to the Spirit, shall of the Spirit reape Life everlasting. Cease then to doe evill, learne to doe well ; If ye be willing and obedient, "yee shall eat the good of "the Land ; But if ye refuse "and rebell, ye shall be de- "voured with the Sword ; "for the mouth of the Lord "hath spoken it. Know it "then for a certainty, that "God

"God will render to every man according to his deeds, to them who by patient continuance in welldoing seeke for glory, honour, and immortality, eternall Life ; But to them that are contentious and do not obey the Truth, but obey unrighteousesse, Insignation and Wrath, Tribulation and anguish upon every soule of man that doth evill ; But glory, honour and peace to every man that worketh good. And so I conclude , saying with my Text : If ye know these things, happy are yee if ye doe them.

Rom. 2.6,7,
8,9,10.

A COROLLARIE.

SECT. 33.

WHereas Truth is ever consonant to it selfe

A generall
inference
from the
foregoing
discourse.

Gods conditionall promises,
selfe, and that there is no
reall and true contradic-
tion in the Scriptures, but
sweet Harmony and Ana-
logie, proportion, and cor-
respondence, betweene and
among all the parts there-
of ; and seeing the Scrip-
tures are so evident and ex-
ceeding plaine, pregnant,
and full. For the proofe
of the powerfull determi-
ning, and most effectuall
operation of Gods grace,
and of the most certaine
performance of Gods con-
ditionall promises, by his
undoubted working and
effecting of the required
Conditions themselves, ac-
cording to his most abso-
lute and free promises, and
his new Covenant made in
Christ, as now hath beeene
shewed ; we may from such
pregnant

pregnant proofes and evi-
dence of Scripture cōceive
of the truth of such other
points and articles, as have
either dependance on, or
reference unto the afore-
said evident doctrin, which
(some of them especially)
perhaps are not so cleare
unto us, partly through the
doubtfullnesse & seeming
obscurity of some texts of
Scripture; partly and espe-
cially by reason of the
blindnesse, and yet selfe-
wisedome of mans corrupt
reason, who is ready to
conceive of God onely, ac-
cording to his owne fancy,
or at least not willing to
entertaine any thought of
God, but such as hee can
well in reason conceive
of.

Teaching
us how to
conceive of
other con-
troverted
points.

Now these other points
are

As of predestination, the end of Christ's death, certainty of salvation and perseverance.

are especially the Doctrine of predestination, namely of election and reprobation, the efficacy, intention & end of Christ's death, the certainty of Salvation, both in it selfe and to us, with the perseverance of the Saints in grace, without falling away from it, either finally or totally, with other lesser, yet like points which our Church of England and other Reformed Churches doe hold and maintaine against Pelagians, Papists, Semipelagians, Remonstrants, or Arminians, and Socinians.

SECT.34.

IT is true, all other points doe chiefly depend upon the Doctrine of Gods pre-

predestination ; and as it is conceived of by either party, so and accordingly all other heads of Doctrine are framed. But whereas our Adversaries charge us with an unwillingnesse in handling that Controversie, they doe it very falsly. For our men begin with it and prove it substantially out of holy Scriptures , to the full Conviction (though not satisfaction) of our refractory Adversaries ; And doe accordingly thence conclude against universall grace and redemption, (which extend not themselves beyond the Decree, and are no more Conditionall then the Decree it selfe , which Gods Word makes absolute and independant ;) So against the

All other points are framed, according to the doctrine of Gods predestination.

Collat. Ha-
giens p.489.

Apostle

*Apostasie of the Saints, and
uncertainty of Salvation,
&c.*

But yet it is as true, that there is that necessary agreement amongst all these points of Controversie, that holding any of these latter points as we, according to Scripture, doe hold and maintaine them ; Predestination (as those other points also) must be maintained just in that manner, and no otherwise then wee hold and teach it, (which yet is according to the Scriptures,) which the same our Adversaries cannot (wholy) deny.

Ibid.
Though the Remonstrants make free-will their Helena, and according-
ly frame other points.

Though to speake as the thing is , the Remonstrants pretending to make the Doctrine of predestination the sole and onely contro-
versie,

versie, and accordingly to reduce and frame all other controverted points thereunto ; hoping for great advantage hereby, and presuming to make their Doctrine, especially concerning reprobation, passe for current amongst the vulgar or most , because of the plausiblenesse thereof ; and because every common understanding cannot clear it so easily , of the odious, though most unjust, imputations laid upon it, as, that it makes God the Author of mans sin, unjust, cruell, and tyrannicall. &c. Yet I say in very deed, the onely *Helena*, which they as their Friends the Papists, doe so earnestly strive and contend for, is the power of nature and liberty , indifferency,

ference, and freedome of mans will , and naturall power in workes and actions supernaturall ; This they doe , will , and must maintaine, and accordingly they frame their predestination , and all their other Tenets , opposing mainly the Doctrine so clearly laid down in the Scripture, and now taught (though by me but weakly) in this present Treatise. Against this especially they bend all their forces, (though in vaine) as knowing that if this free , powerfull and determining grace of God in mans conversion especially) be granted and suffered to stand, then of necessity the whole Fabricke of their predestination and other Tenets must all of them

them fall before it, as Dagon
before the Arke of God.

SECT. 35.

Seeing then that (as our Churches Doctrine is) the Church may not so expound one place of the Scripture, that it be repugnant to another ; And that the places brought for proof of this one point, are so pregnant, we are therefore to conclude also,

Artic. 20.
From the
Doctrine
taught of
Gods free
and effe-
ctual grace
we may in-
ferre,

i. That Gods eternall decree of Election is as absolute as are his promises, foreffecting in us what hee requires of us ; (on which indeed the promises depend;) and that his election is not of al, with Condition of their workes, (as the Papists would have it) of Faith,

ii. That his election is not conditionall, or of all, but absolute & independant.

Faith, (as the *Arminian* would have it,) or of humility and meekenesse (as our new refiners frame it,) but of those few only, to whom hee hath absolutely in his new Covenant promised, and in whom he effectually in time worketh all these, both Faith, Humility, and other graces.

2. That grace and redemption are not universall.

2. That Gods effectuall grace, and the *Redemption* wrought by Christ, is not (in the *Arminian* sense) universall, and common, equally intended for all, and that Christ by his death hath not obtained *Reconciliation* and remission of sinne, for all and each. So that if any place of Scripture to us seeme to import otherwise; it must be expounded (as indeed the hardest

his free & powerfull grace.

urdest places of all may)
agreeable to such most e-
vident Texts, as whereon
the foregoing discourse is
built, and must admit of
such an exposition , as is
agreeable to the Analogy
of Faith, and not repugnant
therunto.

3. That as Gods promises
of grace are most free, and
absolute, and doe infallibly
and necessarily take place ;
so also , not onely the
election, but Salvation, and
the finall perseverance
of grace of Gods Children,
is most certaine and infal-
lible, as not depending on
man himselfe, but on Gods
purpose , promise , and
power.

4: That consequently
the Elect, after Conversion,
may be assured and ascer-

3. That
the salva-
tion and
finall per-
severance
of the
Saints is
certaine.

4. That
the faith-
full may
be assured
of their
salvation.

tained by their Faith, in these absolute promises, in their unspeakable comfort of their Election and Salvation, and not only of their present estate and being in grace.

παύτοις δοξα θεοῦ.

F I N I S.

THE SECOND
TREATISE

Concerning,
The extent of Christs
Death and Love.

With an Additionall
Further clearing the Doctrine.

By the same Author.

The Contents may briefly bee
viewed in the Margent.

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THE
Extent of Christ's
Death and Love.

EPHES. 5.2.

*And walke in Love, as
Christ also loved us, and
hath given himselfe for
us &c.*



Aving spent
the greatest
part of an
houre in hand-
ling the *Duty*
of Love, with the kinds,
dizenesse and Constancy
K 3 of

Christs
love consi-
dered.

1. As a
root and
cause why
he died.

of it : as also the Motive
thereunto, Christs Love to
us, which is also an Example
and Pattern ; I considered
Christs Love as a Fountain
and Roote , And then the
effect and fruit of it in giving
himselfe for us.

For the first, I considered
Christs Love with the Ob-
ject of it, *us* ; shewing it
(as also the Love of the Fa-
ther) to be,

1. *Free* , not depending
on any thing in man. Rom.
11. 35, 36.

2. *Eternall* , as being
from eternity, Jer. 31. 3. 2
To Eternity. John 13. 1. Rom.
8. 39.

3. *Great and infinite*. Job
15. 13. Greater Love bat-
no man then this, that a man
lay downe his life for his
friends.

This

This was such a love as whereby hee paid the utmost farthing due to our sinne.

Vse. I. To account nothing too deare for Him, &c.

And so it
is not a
common
love, but
specially of
some.

2. Therefore this is not a common, but a choise love: and therefore seeing it is such a love as he could not have shewed greater, Let any judg whether it is likely that hee with like and equall love and intention died for all and each, reprobate as well as Elect, otherwise then either in regard of the sufficiency of the price paid, or of a common love and Philanthropy: and whether he loved, whilst he died, the reprobate, *Judas, Pilate, (yea Cain and Pharao then in Hell)*

As only of
the elect.

2.
According
to the ef-
fect of it,
his death.

with the greatest love of all, and so that hee could not have shewed them greater love. For surely then there should have beeene for them not onely *an impetration* of reconciliation, remission and salvation, but also an effectuall *Application* thereof, as in the elect. This greatest love then respects the elect onely and such men as are infallibly to be saved.

For the second, (And *bath given himselfe for us.*) not to insist on these particulars, 1. *Who* gave himselfe ? Christ , God's man, 2. *Whom* gave hee, or what, not an Angell , &c. but himselfe : not silver and gold, &c. 1 Peter 1.18.

2. *What to be,* an offering and a sacrifice, &c.

4. To whom; not to Satan, but to God, and that by way of price.

That which is chiefly of us now to be considered is,

5. For whom Christ gave himself : For us, sayth the Text.

1. For us, enemies and sinners. Rom. 5.6.8.10. but so we are all: Therefore,

2. For us] especially the elect, and such as doe believe.

See the Apostles owne exposition , Verse 23. The husband is the head of the wif, even as Christ is the Head of his Church, and he is the Saviour of the body. Christ is the head and husband of his Church , and these are holy ones, the elect people of God whom the Holy Ghost doth sanctify, as in

For whom especially did Christ die, or give himself ?

Not for all mankind alike.

As only of
the elect.
He is the
head of his
Church.

And Savi-
our of his
body.

our common Catechisme. Christ then is an Head of such as *Adam* was of all mankind. For though Christ tooke on him mans nature, yet not as it is common. Howsoever, as in each woman is the nature of man in common, yet each man is not each womans husband and head, but hers onely to whom hee is joyned in a ipeciall bond and contract so here. Can wee say all the wide World is Christs Church, or that every man throughout the world from the beginning belongs as a member to this Head and Church ?

So , Christ is said to be the Saviour of the body. He is a Saviour of all, but especially of those that believe 1 Tim. 4. 10. Do all be lieve

believe? no, all men have
not faith. I Thes. 3. 2. Are
all members of Christ's
Body?

So Verse 25, Christ loved
the Church and gave himselfe
for it, that hee might san-
ctifie it, &c. Where Christ's
spirituall Love and intent
is shewed, whilst hee of-
fered himselfe, in regard
of the infallible conferring
of salvation, by vertue of
which love and Merits of
Christ the elect have Faith,
holinesse, perseverance and
eternall life infallibly con-
ferred upon them, as learned
Abb. as reasons out of
Romans 8. 32. *Hee that spared*
not his owne Sonne, but de-
livered him up for us all:
how shall bee not with him
also freely give us all things?
For whom therefore pro-
perly

Abb. de
tertitate
gratia
Christi p. 36

As only of
the elect.
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Church.

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nely

Abb. A.s.s.
de
veritate
gratiae
Christi p. 36

God gi-
ving Christ,
gives with
him all
things.

*Pro quibus
nobis? pra-
scitis, in-
quit, prede-
stinati,*
*C. Au-
gusti. i. Job.
tract. 45.*

Tit 2. 14.

perly hee gave his Sonne,
to those also with his Sonne
hee gives all things ; Re-
pentance, Faith, Hope, Char-
ity, Perseverance, his Spi-
rit, and by it, whatsoever
is needfull to salvation.
But these hee gives not to
all ; and therefore all are
not alike loved, or alike in
the Death of Christ. There-
fore where the Apostle
faith, *Christ was delivered*
up for us all, Saint Augustine
asketh, *for which us?* and
answereth, *for us whom*
hee did foreknow, predesti-
nate, justify, glorify : as Verse
30. Of whom it followes,
Verse 33, who shall lay any thing
to the charge of Gods Elect?

There is a power then
in Christ's Death : *hee gave*
himselfe for us, *that hee might*
redeeme us from all iniquity,
and

and purifie to himselfe a peculiар people , zealous of good Workes. And Redemption includes, I. Acceptation into Gods favour , but is Christs offering a sweete smelling favour in regard of every one ? so it must be for every one whom hee thus loved, and for whom he gave himself, it includes Remission (even actuall remission) of sinne. Epb. I. 7. In whom wee have Redemption through his blood , the forgiveneſſe of ſinnes, ſo Colof. I. 14. Have all remiſſion of ſinnes ?

3. Sanctification and freedom from the power and rage of sinne, Redemption is from our vaine conuerſation, 1 Peter I. 18. And here Ephes. 5 25, 26. Hee loved the Church and gave himſelfe for

Redemp-
tion in-
cludes,
I. Gods
acceptati-
on.

2. Pardon
of ſin.

3. Free-
dom from
the power
of ſinnc.

for it, that bee might sanctify
and cleanse it, &c. but are all
sanctified.

In a word, Christ giving
himselfe as a *Husband* to
his Church indues his
Church with all his riches
(oh how rich is every mem-
ber of Christ !) As God
gives his Sonne , and the
Sonne himselfe , so he gives
with him all things also, as is
said Rom.8.32.

And all
things be-
longing to
life and
godlinesse.

³ Thes.2.13.

Which all
men have
not.

What are these things?
*All things pertaining to life
and godlinesse — to glory and
virtue , 2 Pet.1.3.* That is,
all things belonging both
to the end and meanes:
unto both which wee are
elected : — *God hath from
the beginning chosen you to
salvation (lo , there is the
end) through sanctification
of the spirit, and believe of the
truth,*

truth (lo, these are the meanes.)

But see *1 Cor. i. 30* Christ
is made to us (namely such as
for whom hee specially
gives himselfe) *wisedome*,
righteousnesse, *Sanctification*,
and *redemption*.

Christ not
being to
all, but to
some only,

1 Wisedome, what ? to all
alike ? no : *I thank thee O*
Father because thou hast bid
these things from the wise and
prudent, and hast revealed
them unto Babes ; even so Fa-
ther, for so it seemed good in
thy sight.

1.Wisedome

2 Righteousnesse : What ?
to all ? Onely to such as
have faith, *Rom. i. 17. & 3.*
22. The righteousness of God
which is by faith of Iesus
Christ, unto all and upon all
that beleewe ; but all have
not faith, as is said ; faith is
the gift of God. Eph. 2. 7.
'Therefore

2.Righte-
ousnesse.

Therefore is it called the *faith of Gods Elect*, Tit. 1. 1. All are not of God, and therefore believe not, heare and obey not, Ioh. 8. 46. 47. *why do ye not believe me* (faith Christ) *hee that is of God heareth Gods words* : ye therefore heare them not, because ye are not of God. All are not Christ's sheepe, and therefore all believe not ; ye believe not, said Christ againe to the Jewes, because yee are not of my sheepe--my sheepe heare my voice. Ioh. 10. 26. 27.

3. Sanctification.

3 Christ is to his, *Sanctification*; this is a *fruit* of the word, (*Sanctifie them through thy truth*, *tby word is truth*, Ioh. 17. 17.) and a *gift* of the spirit. But is Christ sanctification to all ? no i. his word sanctifieth not all men, because never intended

ded for all *Act 16. 6. 7.* Paul
and Silas were forbidden of the
holy Ghost to preach the word
in Asia : After they were
come to Mysia, they assayed to
go into Bithynia : but the
spirit suffered them not.

2 His Spirit, like the wind,
knowes where it listeth, *Ioh. 3.
8.* namely on the elect on-
ly savingly ; hee for them
by dying purchased the spir-
it, by which his benefits
are made effectuall.

4 Christ is made Re-
demption, but is that of all ?
No. — Thou wast slaine and
hast redemeed us to God by thy
blood, out of every kindred,
and tongue, and people, and
Nation. *Revel. 5. 9.* Not all
nations, but some out of
all, according to that of
Paul, explaining whom hee
meanes by *Vessells of mercy,*
which

4. Re-
demption.

Rom. 9. 23.
24.

This do-
ctrine is
not against
the do-
ctrine of
our Church.

Artic. 20.

which God had afore prepared unto Glory, even us (saith he) whom he hath called, not of the Jewes onely, but of the Gentiles : he saith not all us Jewes, or all us Gentiles, but us of the Jewes and Gentiles.

Objeⁿtion. This is against the doctrine of our Church, which tells us that the offering of Christ made up on the crosse, is a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world. I answer, no : The Church indeed useth the phrase of Scripture, but not against the sense of Scripture, whose meaning therefore is the same with that of the Scripture ; for our Church doth tell us, that (as it is not lawfull for the Church to ordaine any thing that is contrary to Gods

Gods Word, so, neither) may
it so expound one place of
Scripture that it be repugnant
to another. Therefore our
Church useth not the Scrip-
ture phrase so as to bee re-
pugnant to those other pla-
ces named, or yet to it selfe
which (besides much more
that might bee said) in the
17. article, tells us, That
God hath decreed by his Coun-
sell secret to us, to deliver from
curse and damnation, those
whom he hath chosen in Christ
out of mankind. So that, see-
ing to deliver from curse and
damnation is the effect of
Christs death according to
the everlasting purpose of God,
Therefore Christ hath not
redeemed all mankind, so
as to deliver them from
curse and damnation, see-
ing his everlasting purpose
and

and constant decree was to deliver from curse & damnation, *not all Mankind, but those whom hee hath chosen in Christ out of mankind.* Redemption, in Gods purpose and intention, reacheth not beyond the decree.

Which denies the equall application of redemption to all.

Our Church then doth not deny universall redemption: for we truly say with it and with the Scripture, *Christ died for all.* Yet it denies that equall and universall Application of this redemption, whose event is suspended, & hangs either on the libertie of mans will, or on any condition in man (which God will not work.) We deny not, but say that Christ paid a price for all, but such as is to bee applied to each by the meanes of faith, which

is not of all, and not by the very act or fact of his oblation, so that, faith being presupposed, & comming betweene, all and each are capable of salvation, and they are such as, believeng, shall be saved.

Objection. But doth not the Scripture invite all, and make promises to all, and that truly, not fainedly?

Matt. 11. 28. *1 Tim. 2. 4.*

Rom. 11. 32:

I adswere, there is none but may truly and seriously be invited to partake of the pardon of sinne and of life by Christs death, upon the condition of Faith. Bee it knowne unto you, that through this man is preached unto you the forsgivenesse of sinnes, And by him all that believe are justified &c. And elsewhere

The promises are made to all upon condition of faith.

ABR 13.38.
39.

Acts 10.43

Which generality is grounded upon Rom. 3.24, 25.
The merits of Christ's death.

elsewhere, To him give all the prophets witnesse, that through his name, whosoever believeth in him, shall receive remission of sinnes. Now this is grounded on the merit of Christ's death : wee being justified freely by his grace, through the redemption that is in Christ Jesus : whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins &c.

In this regard and upon this ground, if I were among the Barbarous heathen, among Jewes, Turks and Infidells, I (if I could speake to be understood of them) would first endeavour to let them know Christ and his benefits, and then I would seriously invite them all to beleeve on him

him, yea and would assur-
edly in Christs name, pro-
mise unto all true penitents
and beleevers among them,
pardon of sinne and life e-
ternall, having (though I
beno Apostle) warrant for
the same from our Saviour
himselfe, saying, *Goyee into
all the world, and preach the
Gospell to every creature, bee
that beleeveth and is baptizid,
shall be saved: but hee that be-
leeveth not shall bee damned.*
And I would ground such
exhortations and promises
upon the merits of Christs
death, the fruit whereof
doth actually belong to
such onely as beleeve, as is
said: So Gods word doth
teach us, whose will (as wee
see in his word) doth immu-
tably tye and conjoyn together
repentance and par-
dons

Mat 16.15
16.Gods
Word
conjoynes
insepara-
bly, faith
and salva-
tion.

don, faith and salvation, and contrariwise. It excludes from pardon the impenitent, and from salvation the unbelievever, upon which ground I say, if *Pharaoh* obey and believe, he shall be saved : If the Ninevites believe they shall not perish. There's no falsehood nor mockery here, seeing the promise is conditionall.

*Gerb. &c.
Enchirid.
consolator.
D.7.*

And though it be said by some, that God *inviting all*, such is his heart inwardly as he hath manifested himselfe outwardly, and that he beares the same mind to us, which hee shewed to us in his sonne Christ, who is the *image* as of his essence, so *of his will*, and that wee must not thinke he shewes himselfe kind outwardly, and yet inwardly hates us.

I answer, Men must not be too bold to inferre that God should equivocate and deale hypocritically with men, whilst hee invites and calls them to that whereunto hee effectually workes not. Though Jesuiticall equivocations and Reservations doe falsify and destroy the Proposition uttered, yet Gods secret decrees never destroy or falsify his will revealed; seeing as is said, Gods will in his word doth connexe and tye together the end and the meanes, repentance and pardon, faith and salvation, life (eternall) and Godbinesse, glory and vertue. (Both which and all things pertaining to both, his divine power doth give unto us.) Neither is the truth of

How God
even seri-
ously in-
vites men
in his word

² Pet. 1.3.

this connexe by any decree
of God, or sinne of man
broken.

what Gods
will, made
knowne by
Christ, is.

I
oh.6,37.
38,39,40.

And as for Gods will
whereof Christ is both the
Image and the interpreter,
we may see it declared by
himselfe, in these words.
First, saith hee, *All that the*
Father giveth mee, shall come
to me: and him that commeth
to mee, I will in no wise cast
out; then bee ads immediat-
ly, for *I came downe from*
heaven, not to doe mine own
will, but the will of him that
sent me. And this is the Fa-
thers will which hath sent me
that of all which he hath given
me I should lose nothing, but
should raise it up againe at the
last day. And this is the will
of him that sent me, that every
one which seeth the Sonne and
believeth on him may have e-
verlast.

recouerlasting life. Lo, Gods
will in Christ is not to save
any but such as beleeve (I
will speake not now of infants)
then all such he will save; God
then wills mens salvation in
by willing their faith and Re-
pentance : and so he wills
the not (yea and sweares hee
will not, or hath no plea-
sure in) the death of the wic-
ked, in that hee wills not
iat their sinne and impeniten-
tancy : Therefore its said, I
will have no pleasure in the death
of the wicked, but that the
wicked turne from his way and
live : (thats it especially
which God hath pleasure
in.) Therefore it is added,
turne ye, turne yee from your
willing wayes, for why will yee
leave the house of Israell? as if he
had said, if ye will not turn,
ye must assuredly dye : I

How God
wills not
the death
of the wic-
ked.

Ezek.33.

I I cleared

have inseparably conjoyned these two together, impenitency (persisted in) and death. **T**he truth is, in that place of Ezekiel, The people conceiving that evills did befall them not for their owne, but for their parents sinnes, saying *The Fathers have eaten sour grapes, and the childrens teeth are set on edg, the Lord thereof* Ezek. 18. Where this same doctrine and point is handled, sweares that — *the soule which sinneth shall dye (whether the soule of the Father or of the sonne)* and that *the sonne shall not beare the iniquitie of the Father —* *saying if the wicked will turne from his sinnes — hee shall surely live, and not die.* And then it followes, *have I any pleasure at all that the wicked*

Ezek. 18.
2.4.
and ver. 19.
20.21.22.
23.

and 31.

would dye ? and not that bee
 would returme from his wayer
 wllive ? cast away from you
 all your transgressions -- for
 obwy will ye die , O house of Is-
 rael .

God therefore answer-
 ing their objection , who
 thought themselves puni-
 shed for their parents sins ,
 denies the same , and tells
 them it is for their owne
 sinnes ; and whereas they
 thus speake , if our transgres-
 sions and our sinnes bee upon us ,
 and we pine away in them , how
 could wee then live ? The
 answer in effect is , by re-
 pentance ; unto which God
 accordingly exhorts them ,
 saying and swearing , as I
 live , I have no pleasure &c .
 as formerly ; so he sweares ,
 he had rather they should
 repent and live (seeing these

Ezek 33.10
11.

two are inseparable , and without repentance , no life) then persist in impenitency(whilst they shuffed off their sinnes to their Fathers)and so perish:(which two also are inseparable:) so that if they persist in impenitency , his will then is they shall perish. God doth truly will the death of impenitent sinners, who will deny it? and when he wills not their death, it is as much as if hee had said hee will not their sinne and impenitency : but if they would goe on in sinne, hee must and did will their death. Therefore he saith, *turne ye, turne yee, why will ye dye?* i. Why will ye run upon your owne death? and yet hee assures them by oath) they dyed not but

for

for their sinne, though they thought otherwise.

So, on the other hand, God wills mens salvation, in willing their faith and repentance, & so he wills that all men should be saved ; and so wills the salvation even of such as perish ; but how ? first by approving it if it were done, but not by decreeing the extent, nor yet so as to worke it by speciall and effectuall grace. The obedience and faith, suppose of Pharaoh, had beeene a thing pleasing to God : but it was not a thing to bee given by God from Gods decree. But for those that are saved hee so wills their salvation that hee decrees the same, and according to his decree, infallibly produceth the same, according to that

How God
wills the
salvation
of all.

¹ Tim. 2, 4.

Even of
such as
perish.

¹ By ap-
proving of
it were
done, not
by decree-
ing the
event.

Job. 6. 37.

Jer. 31. 3.

The distinction
of Gods
will secret
and revealed
justified.

Artic. 17

of Christ, *All that the father giveth me, shall come unto me,* and of God, *I have loved thee with an everlasting love,* Therefore with loving kindnesse have I drawne thee. The one is according to his will revealed, his signifying will, the other according to his secret will, or the will of his good pleasure ; which ancient distinction of the Schooles must not bee so sleighted, or so easily cryed downe ; and our Church doth hold it, whilest in the 17. Article it useth first these words, *hee hath constantly decreed by his Counsell secret to us :* and these againe in the end of that article, *In our doings that will of God is to bee followed which we have expressely declared unto us in the word of God.* So that

that it would not impertinently be thought on what God wills by the will of his precept, and what hee wills by the will of his decree : what Gods will is to mee concerning that hee would have me doe, and what he wills with himselfe in his owne secret Counsell ; what hee wills at my hand as my duty, what hee will bestow upon me freely as a blessing. God seriously wills mee to doe my duty, and shewes me what would bee acceptable to him, as namely to pray for all men ; and to make no exception of any, but to further, every mans salvation : but, saith Austin, if the Church were certaine who (in particular) were predestinated to goe into everlasting fire

1. Tim. 2. 3.

with the devill, It would as little pray for them(though yet living on earth) as it doth for him.

2.

By giving men so much grace as to leave them faulty if they answer it not.

God so farre wills the salvation of all, that hee seriously exhorts sinners to repent, and accordingly in his Gospell gives them so much grace, knowledge and good motions and so far enables them thereunto, that there is a *true fault* in them that repent not ; that is, there is either *contempt* or *negl. of* the Gospell, and so indeed, besides their other sinnes, a *new fault* against the Gospell, whence their condemnation becomes the greater, and the condition of such as never heard of Christ more tolerable at the day of judgement then theirs. Therefore

fore(besides that God gave men power sufficient in *Adam* to doe what he requires and that men have disabled themselves to doe that which hee otherwise hath right to require) I say God, upon the forenamed groûd, may seriously invite all, exhort all, & require of them that, which hee gives them so much grace to performe, that it is out of their owne deficiency if they performe it not : & withall may punish them justly for not doing it *their perishing is of themselves:* Man is never punished but for his owne sinne. Onely God gives not that powerfull grace to them (as hee is not bound) by which (as depending on his election) infallibly they might convert.

Here

Christ's
merits are
availeable
to all be-
lievers:

But to be-
lieve is
not given
to all.

How
Christ dy-
ed for all
men.

Here is then the *mystery* ;
Though God invite all, and
promise life to all upon the
condition of faith, and that
promise be grounded, as is
granted, upon the merits of
Christ's death, yet the fruit
of Christ's death doth actu-
ally belong only to such as
believe. The price paid
for all, and which shall cer-
tainely bee to the salvation
of believers, yet profits not
all, because *faith is not given*
to all (as not the meanes of
faith) but to the Elect one-
ly.

We therefore preach and
teach that *Christ dyed for all*,
so as that all and each, *may*,
by the vertue of Christ's
death, through faith (the
Gospell once comming to
them) *may I say obtaine re-*
mission of sin and life ; and
so

so Christs death hath purchased a possibility of salvation for all men, if all men can beleeve.

But wee say againe that Christ so dyed for the Elect that, by vertue of the merit of his death (which was specially intended for them according to Gods eternall decree) they not onely *wight*, but *should* infallibly attaine faith here, and obtaine life eternoall hereafter, (and that without any compulsion of their wills).

Hence it comes to passe (though the particularitie of Gods promises be objected as an odious doctrine and comfortlesse) that the promises of the Gospell are of two sorts. 1. *Conditionall*, and of the *end* which is salvation, requiring

How only
for the
Elect.

Gerhard. 23.
1. 2. 3.
Gods pro-
mises dis-
tinguished.
1. Condi-
tionall
which are
more ge-
nerall.

2. *Absolute*, which
are parti-
cular.

*Ier. 31.33.
34. and 32.
40.*

ring faith and repentance; and so Gods promises are *generall*, and hee seriously invites all, and mocks none who performe the condition. 2. *Absolute*, and of the *Meanes*: whereby, as he absolutely, (and without condition required of us) promised Christ himselfe *Gen. 3.15.* so also both the outward, and also inward effectuall *Meanes*, as the *working of faith*, writing his *Lawes in our hearts*, putting his *feare in our hearts*, that we *depart not from him*, &c.

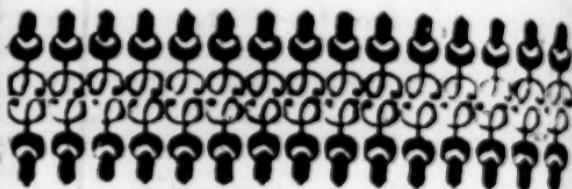
Which, as they depend not on any condition in man, but only on Gods free, absolute and immutable decree, so doe they particularly and specially belong to the Elect, and not to all. Let any shew me a promise in

in Scripture whereby God
hath promised to give
faith universally to all
without exception. But
who these in particular are,
the effects of Gods eternall
love, manifested in time on
and in them, doe and will
shew and declare.



End





An Additionall.

shewing the true state of the
aforesaid question (mistaken
by the opposer) and the truth
further strengthened by the
same arguments (sc. the Doc-
trine of our Church and of Scrip-
ture) by which it was opposed: with
the best way of reconciling seeming
contrarieties and contradictions
of Scripture, in the points of
Gods free grace and mans
Free-will.

THe former Doctrine,
concerning the ex-
tent of Christ's
Death, though seemingly
opposed, yet was but light-

ly hurt, seeing the true state of the question, as it was handled, was not so much astouched. That which the opposer undertooke to prove (on the Text, Rom. 4:25.) was, *That Christ died for the sinnes of all and each.* Which he would prove. 1. from the *Doctrine of our Church*, or from some passages out of the Common Prayer Booke, Homilies and Articles. 2. From the Scripture, shewing that it teacheth that Christ died,

Arminian grounds for their universal Redemption.

1. *For the World.* John 3:16, 17. 1 Iob. 2, 2.

2. *For all men.* Esay. 53:6. Tim. 2:6. Heb. 2:9.

3. *For such as might have perished,* Rom. 14:15. 1 Cor. 8:11. 2. *as do perish* 2 Pet. 2:1. Heb. 6:6.

With *Lutheran answeres* to

to that interpretation which we give of these places.

The true state of the question. Christ died not with like intention to save all. Which is shewed,

Now I, (whose purpose was (and is) to defend my selfe and the Doctrine taught by me, and as it was taught by mee) doe avow that in all this, the state of the question is mistaken, which was not and is not, *Whether Christ died for all men and each, but whether for all alike, and out of equall love, and a like intention of saving all.*

Therefore to the proofs brought and alledged I thinke good only to answer by opposing like, yea, much stronger proofs both from our Churches Doctrine, but especially from the Scriptures. The chiefe difficulty will be in reconciling of the seeming differences.

I. Our Church, as it tells us of Christ's full perfect and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole World, so it tells us also for whom more specially he died, and whom he redeemed. Wee pray thee helpe thy servants whom thou hast redeemed with thy most pretious bloud, and O Lord save thy people, and make thy chosen people joyfull. But what people is that? not every people or person (alike) Thou hast multiplied the Nation, and not increased the *by.* *Esay 9.3.* According to the double expression of the promise made to Abraham, I will multiply thy seed as the Starres of the Heaven, (by which may, at least by allusion, be meant the children of Abrahams faith, the

I.
To be the doctrine of our Church, which sheweth Christ died for his servants and people.
To Deum,

What people? not all,

Gen.22.17.

But believers.

the elect,) and as the sand,
which is upon the Seashore.
The darke sands are more
in number, but not so light-
some as the Starres.

Benedictus
Who are
these?

his Church

Commu-
nion.

And his
elect
people:

Collect for
All Saints
day.

So, Blessed be the Lord God
of Israel, for hee hath visited
and redeemed his people: and
thou diddest open the King-
dome of Heaven to all belie-
vers: now, who are these
his people and believers,
but the Church of God? Grant
that by the Merits and Death
of thy Sonne Iesus Christ, and
through faith in his bloud, we
and thy whole Church may ob-
taine remisszon of our sinnes
and all other benefits of his pas-
sion. Now who or what is
this Church, but the chosen
people of God, as, Almighty
God who hast knit together
thy elect in one Communion
and fellowship in the mysticall
body

bly of thy Sonne Iesu Christ
our Lord, &c. So in God the
Holy Ghost, who sanctifyeth
me and all the Elect people of
God. This last shewes what
is ment by the former an-
swer — hath Redeemed mee
and all mankind. And Al-
mighty God — in whom the
soules of them that bee elected,
after they be delivered from
the burthen of the flesh, be in
joy and felicity. Let these be
compared with these
words, Almighty God, wee be-
seech thee graciously to behold
this thy family, for the which
our Lord Iesu Christ was
contented to bee betrayed —
and to suffer Deut upon the
Crosse.

So in the Homily or Ser-
mons of the salvation of
mankind — Christ is now
the righteousesse of all them
that

Catechism
in w. a.

Burial the
first prayer.

Collect for
good Fri-
day.

Homily.
fol. 13.

that truly doe believe in them,
he for them paid the ransome
by his Death, &c.

Article 17.

The like in the 17. Article,
where wee are told that God
hath decreed by his Counsell
secret to us to deliver from
curse and damnation those
whom he hath chosen in Christ
out of mankinde, &c. Now
redemption from curse and
damnation (the proper ef-
fect of Christs death) doth
not, in Gods intention go
beyond the decree (as a-
bove page 586.) And Ar-
ticle, 29.

And 29.

The wicked and such as be
void of a lively fayth, although
they do carnally and visibly
presse with their teeth the Sa-
crament of the body and bloud
of Christ, yet in no wise are
they partakers of Christ; if
in no wise, then he impetra-
ted

ted not for them remission
of sinne and other benefits
of his death. And these al-
legations may be opposed
to those other which from
the same booke and
doctrine of our *Church* have
beene alleadged, sufficient
to weaken whatsoever au-
thority either is or seemes
to be in the same.

The Scriptures also, as
hath beene proved (page
12. 3.) shew that Christ
died not equally and with
the same intention for all,
see *Tit.* 2. 14. — a peculiar
people. so *Ephes.* 5. 2. with 23.
25. *Hee is the Head of his
Church of the elect, as for-
merly) and the Saviour of
the body. Of his Church : so
Ambroſe, Though Christ suf-
fered for all, yet specially he
suffered for us, because bee
suffered*

2.
It is the
Doctrine
of the
Scriptures.

Ambroſe. in
Luc. c. 7. l.
6.

*Abbot de
veritatis gratiae
Christi p.*

35. Christ is
the Head
only of
his body
and of his
Church.

Dying on-
ly for his
sheepe.

*suffered for his Church; wher-
by as one of our late wor-
thies infers , hee clearely
signifieth that so Christ
died for all , as that yet in
the death of Christ all are
not to be thought or con-
ceived to be equal or alike:
hee died in common for
all, but specially for the
Church : to wit his will was
to satisfy for all by the dig-
nity and worth of the price
paid, but by the will of his
good purpose hee did im-
petrate (and obtaine par-
don) onely for the elect,
that is, for the Church ; so
that wee may and must
distinguish the greatnes of
the price paid, and the pro-
priety of redemption.*

*And what saith our Sa-
viour ? I lay downe my life for
the sheepe. John 10. verse 11. 15.*

If

If it bee said all men are Christs sheepe, that's, concluded, ver. 27, 28. compared with 26. for his sheepe heare is voyce — & never perish — but yee beleewe not, (saith he to those Jewes that would not heare, i. Harken to and believe his voyce) because ye know not of my sheepe.

But its said (by the Arminians,) they are called sheepe, not in respect of their present, but future condition are they so, I will retort : and why then say not God bee said also ~~all~~ believers, that is, such shall by Gods mercy believe, which wee say ; and from so saying be forstoode to hold that onely such doe, or are foreseen to believe, forsooth by using power of their owne

Objection.

I.
Retorted.

Answered.

And for
his friends.

will aright , are elected. But their future condition is present, in Gods decree: and hee calls them sheepe even before their conversion in respect of his decree, as Verse 16. Other sheep I have which are not of this fold, &c. These were given to Christ before they were (actually) sheepe : even that they might be so. For if they were not given to Christ till after , then they should give themselves to Christ, before God gave them to him— So John 1

13. Christ laid downe his life for his friends : (that is, Gods decree friends , themselves enemies,) or his Church, Redemption which is the elect of Christ death, implieth in it a deliverance of the redeemed

from the power of darke-
nesse, and a translation of us
into the Kingdom of his deare
Sonne; yea remission of sins;
in whom wee have redemption
through his bloud, even the
forgivenesse of sinnes. Now
these belong not to all, but
to the inheritance of the
saints, for whose redemp-
tion Christ more specially
and intentionally died.

These things and places
of Scripture would be con-
sidered & thought on with
those other places which
imply an universalitie of
Redemption. And if there
be truth in the one; so is
there also in the other. The
Scriptures doe not contra-
dict, but explaine and in-
terpret themselves.

How shall wee then Re-
concile these things? if the

*Cof. i. 13.
14, 15.*

How the
seeming
differences
of Scrip-
ture in this
point may
be recon-
ciled.

right stating of the question, such as wee have heard, will not do it, what then will do it? I have heard of one, who, being a man of place, had a complaint came before him, and when hee heard the first party speake concluded it must needs be true hee said: and after hearing the other tell his tale, (hee could not fee but that) hee spake truth too: and yet one of them spake against the other. Doubtless his inability to decide the controversy proceeded from imbecillitie of judgement; as doth also the Popes, who, though they pretend an infalliblity of judgement, and to be judges of controversies, yet when this debate, or the like inclusing this, between them

Mens
weaknesse
of judge-
ment to do
it.

An ex-
ample in
the Pope.

the *Dominicans and Jesuits* came before him and was discussed, hee thought the best way of decision was to enjoyne both party silence, so in effect leaving each side to believe his owne tenets as truth, when yet both cannot be true. But we are sure that Gods word is truth in all the parts of it, and in no part opposeth it selfe.

What shall wee then do woor case? shall we reconcile these, by procuring a restraint of both parties, that either by publicke reading, preaching or making booke, interpro or contra, concerning these differences they beginning no dispute. This was once done; but in the intentions of the procurers hereof, most subtilly and

Injunctions of silence on both sides will not do it.

In a Proclamation
to suppress
Doctor
Mauges
Booke
Lxxviii. 17.
1628.

fraudulently as wee have cause to imagine, if we may judge by the effects, for thereby quite contrary to his Majesties gracious intentions, who desired peace, they made use of it for their own ends to promote the *Arminian* cause, playing fast and loose with it, urging it only against their opposers, whilst others presumed to take liberty, presuming on the favour of such, as in case of complaint they knew must bee their Judges. But (let the Kings throne ever be guiltlesse) this was, under such colour, made use of the *Arminian* party, and intended by them, to supplant and suppress the truth of God, which we know they had (and the rather by this meanes)

meanes) well nigh effected.
This then is not the way.

What then ? how shall we then reconcile these differences? wil the distinction of *Impetra-tion* (by Christ) and *Applica-tion* (by man) doe it ? as if Christ by his death and the merits of it did obtaine grace and reconciliation for all men, but did leave the effectuall application thereof to themselves, and to the right use and imployment of their own free-will, giving them a power to believe, repent, and in a word, to be saved if they will, but leaving the will to themselves ? Surely no. This hath beene sufficiently confuted before. Christ is and must be a Saviour both by the *merit of his death*, and by the *efficacy*,

2.
The distin-
ction of
Impetra-tion
by Christ,
And *Applica-tion* by
the power
of man's will
wil not
doe it.

Christ is our Saviour as well by his spirit and the power thereof as by his Merit,

and power of his Spirit, the sending of the Spirit and giving it is a fruit of his death ; and our justification is the effect both of his death and resurrection : yea remission of sinnes is, as wee lately heard, a great part of our redemption. But thus to teach, what is it but to say that Christ did not obtaine that this his reconciliation should be applied to all for whom it was merited ? or that deliverance is obtained for one, suppose in prison , but not that hee might(certainly)be delivered,no, we have heard the will is as well from God and his grace, as the Power, the act of beleeving as well as the power to beleeve if we will. God once giving Christ,gives all things needfull

tell also, as it is said out of Rom 8. 32. 33, &c.

Against
mans free
will.

This reconcilement then implieth first freewill in man: which is, as I conceive, the maine marke which many shott at, this (such is the pride of nature corrupt) they must and will maintaine, and accordingly frame all other their tenentes concerning Gods predestination and the extent of Christs death, &c. to uphold this. But I aske: did Christ onely die that wee might be saved if wee will? I know God compells no mans man wills freely when hee wills, as being inable so to will by Gods effectuall grace: and so, in regard of God hee wills infallibly, and infallibly is saved, yet still in regard of himselfe,

The elect
are saved
infallibly.

And yet
freely,
without
compulsi
on.

But not by power of their owne will.

1.
Mans free-will and choysse is determined by God.

2.
Gods decree should be uncer-taine.

freely(God sweetly drawing him & making him willing) even as chance and counsell may stand together. But for God and Christ only to purchase this power, pardon and reconciliation, & then, for the application, to leave it to the power of mans will (not specially actuated by God) what is this but to make Gods decree to hang upō mans will, when yet his decree determines al inferiour causes? 2. Yea to make Gods purposes and decree (for particular men especi-ally) *uncertaine*: seeing a conditionall decree (as well as a conditionall proposition) puts nothing into being (or affirmes nothing cer-tainely) yea so it is possible God shou'd not have a Church on earth, and Christ should

should be a Head without
body or members, if their
conversion depended thus
on themselves: *Adam* when
hee truely had freewill, yet
used it to his hurt: how
much lesse can wee, now
in state of corruption, and
disabled by sinne, and ha-
ving the same Devill to
tempt us, bee able to stand
out against temptations? So
that it is not only *possible*, but
probable, if it were left to
our will and choyce, that
there should be no conver-
sion in the World, nay al-
most *impossible* (all things
considered) that it should
be otherwise. No, no, The
conversion, and so the
preseruerance in grace, and
salvation of the elect, is not
left uncertainte. See *John*
6.37. *Jeremy*. 31.3. & 32.40.

And

And so
should also
conversion
be.

Our
Churches
Doctrine
is against
free-will.

And 3. As Gods Word, so
our Churches Doctrine is
against freewill, as in the
Collects for the second Sun-
day (as they call it) in Lent
and for Easter day (for I
know against whom I doe
dispute ,) but especially
“in the tenth Article, where
“wee teach : Man cannot
“turne or prepare himselfe by
“his owne naturall strength
“and good workes to Faith
“and calling upon God. Where-
“fore wee have no power to
“do good workes acceptable
“to God, without the grace
“of God by Christ preventing
“us, that wee may have a
“good will, and working
“with u: when wee have that
“good will.

Againe, by this Doctrine,
The differencing of one man
from an other is left to
man

man himselfe (seeing God
is alike in his love and in-
tent to all) which is directly
contrary to the Apostle
*1 Cor. 4. 7. Who disting i-
beth thee, or maketh thee to
differ from another ? And
what hast thou which thou
didst not receive ? yes, and
so a man might even glory
with God himselfe, as that
text shewes, and as hath
beene shewed formerly.*

How then ? shall wee,
(for the reconciling of
these seeming differences)
take upon us to interpret
Scripture as we would have
it speak for our owne pur-
pose ? God forbid : Let us
take the genuine sence, and
it will agree well enough
with other Scriptures, if we
would use diligence and
set aside foreconceits ; only
our

So is the
Scripture.

1 Cor. 4. 7.

3. Diffe-
rences
in Scrip-
ture recon-
ciled not
by mens
wrestling
of Scrip-
ture.

But by bringing their understandings in obedience to the word,

our care must bee so to interpret one place (which may seeme to make for our purpose) as to make and leave it consonant or to agree with other places, and as it is commonly called, with *the analogie or Proportion of faith*. But what if wee cannot make these agrce, so as to satisfie our selves ? In this case, let us ingenuously and as there is true cause, suspect, yea acknowledge our owne *shallownesse* and our Ignorance, which one-ly makes all Contradictions in Scripture ; must wee bee wiser or full out so wise as is God himselfe ? If God please to keepe secret from us the connexion of things, the order and manner of his working, It will become us to search no further (for there

there is no searching of his understanding) but to rest in that which is clearly revealed, and in such things (so in the generall revealed, though for manner and circumstance not so clearly conceived) to deny our owne reason, and to bring with us an *humility of understanding* (I meane not in the Popish sence, to beleeve, by an implicite faith, what by mens authoritie, under pretence of the Church shall be imposed upon us ; but) to submit to the truth of Gods word, & of the Scriptures, the authority of which is greater then the whole capacite of humane understanding and wit, as one speaketh, & that generally in all such things as we otherwise can see no reason of ; as for example

By resting
in things
revealed,

Without
determi-
ning of
things se-
cret.

Deut. 29.
23, 24, 25

ample : when judgements,
(like the overthrow of
Sodom & Gomorrah &c.)
were to befall Gods people
of Israel and Judah, so that
the question (in regard of
the strangeness & circum-
stances of the evils) was
foretold to be, wherefore hath
the Lord done thus unto this
Land ? what meaneth the
heat of this great anger ? men
shall give this answer, and
say, It was because they have
forsaken the Covenant of the
Lord God of their fathers &c
now this answer might
soon & safely be given out
of the revealed will and
word of God : but if any
would inquire further, as
how or whence it came that
God would suffer them so
to provoke him, and not
stay them by his power &c.

their

their mouth is stopt with
that which followes, *The
secret things belong unto the
Lord our God: but those things
which are revealed, belong
unto us, and to our children
for ever, that we may doe all
the words of this Law.* That
they were destroyed, for
their sinne is evident, that's
revealed; but if you inquire
into any higher cause in
God, that's a secret, and we
should sinne to seeke a rea-
son of his counsells ; here
wee should captivate our
reason & understanding to
Christs word, *not driving in-*
to the reason or depth of Gods
doings and judgements, as
knowing most certainly that
both that is most true which he
speaketh, and just which hee
dotb, as an ancient writer
truly speaketh ; and with

Paul

And verse
29.

Ro. 11. 33.

Curiositie
condem-
ned,

Paul cry out--O depth--how unsearchable are his judge-
ments, and his wayes past finding out & wee cannot call
that unjust in which wee can-
not deny the judgement of
God: for his will is the chiefe
and supreame Justice of all :
neither is that therefore not
just which God doth, because
man cannot comprehend the
power of his Justice, saith Sal-
vian. The instance given
is not impertinent to the
case in hand ; Christ died
for all men, yet the most of
men by Gods just judge-
ment perish in their sinnes,
and (if wee speake of those
that have heard of Christ)
in and for their unbelieve
and impenitencie. This is
the onely cause of their pe-
rishing which wee are to
looke unto: if we will needs
search

As dangerous.

search and looke higher, & seeke out reasons of Gods will, we shall lose our selves and the truth too ; if wee will needs pry into the arke, we shall be destroyed, with those of *Bethshemesh* ; if wee will search and gaze upon the majesty of God and dive into those depths we shall bee overwhelmed with his glory, & perhaps, come into the bottomlesse depth of all: our onely wisedome will bee to become foals that we may bee wise, if ever wee would profit in Gods Schoole ; and to deny our owne reason where God denies to give a reason. Points of this Nature are matters of faith, not of dispute, and faith will beleieve that it sees not, and yeeld its assent to those things the causes

^{1 Cor. 3. 18.}
The best
answer of
doubtfull
things in
Scripture,
is our faith
to beleieve
what God
teacheth
when wee
see not the
reason of
it.

causes whereof it knowe
not : which rule I will hit
were as well practised, as is
well said by an Arminian.
Of such things and doubts
as we cannot easily answer,
especially in reconciling
seeming differences, bring
faith (saith an ancient Fa-
ther and martyr) that is a
ready solucion of all doubts.

"Let us not leane to our
"owne understanding :
"none is (faith prosper) a more
"eloquent preacher and pub-
"lisher of such deepe mysterios
"and secrets then he that con-
"fesseth that the things which
"hee teacheth are such as can-
"not be expressed. And so I
"will conclude with a say-
"ing of Cijetane in the case
"of Gods particular Election
"of some according to his
(Immutabile) decree, and

Justin.
οὐ πεπε-
ιστομένος
λόγον τὴν
πίστιν.

*Cijetane in
Rim. 9.*

of man's free-will (free from compulsion) which case includeth this of ours, which is, Christ died for all men; and Christ died specially and with intention and purpose according to Election to save some only, namely the Elect : " I find (saith he of the one, & of the other,) both in the Scripture : both are true : now if you shall say, joyne these two true things together, make them agree I answer, I know for certaine that one truth is not contrary to another, but how to conjoyn them, I know not : This ignorance quieteth my understanding. And so in this our case, if that which hath otherwise beeene said will not do it, seeing both truths are evidently taught in Scripture, Let not us oppose

This only
will quiet
our under-
standing.

pose the one to overthrow
the other (for in the sense
explained, it may be gran-
ted that Christ died for all
men) but rather in this and
in all other like cases, let us
acknowledge our owne
weaknesse of judgement
and Ignorance ; and let this
Ignorance quiet and bound
our understandings.

F J N I S.

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